

ÆSOP'S FABLES,

K

I N

English & Latin,

INTERLINEARY,

For the Benefit of those
who not having a Master, would
learn either of these Tongues.

The Second Edition,
With SCULPTURES.

By JOHN LOCKE, Gent.

L O N D O N: H.m..

Printed for *A. Bettesworth*, at the Red-
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ASSOCIATES

English & Latin

INTERMEDIATE

For the Benefit of those
who are having a Master's world
learn either of these Tongues

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Wm. S. P. T. U. R. S.

JOHN LOCKE, CANT.

I. O. M.

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THE
PREFACE.

THE design of the following Translation, is for the help of those that have a mind to understand Latin Books, but have not the opportunity or leisure to learn that Language by Grammar.

And that it is not an impossible thing to learn a Language, without first beginning with the rules of Grammar we see every day by Women and Childrens learning the French Tongue, who know not what Grammar signifies.

Another use may be made of this Translation, which is to help Strangers, who understand Latin to learn English.

This being the design of the Translation, it will not seem strange if it has been endeavour'd to be made as Litteral as could possibly be, that the Words which answer one

THE PREFACE.

another, being placed one over another, the signification of the one might be learnt from the other, which are always printed in the same Character, to shew their correspondence.

Particular Phrases there are in every Language, which can not be rendred word for word in another Tongue. Where these occur in the Latin, you will find several Latin Words together Printed in the same Character, and answer'd by one or more in English in the same Character. In other places where it can be done, every other word is printed in a different Character, and the Word that answers it in the same.

In many places it has been necessary to add Words in the English, to make up the Sense, where there are none to answer them in the Latin, these are printed in the old English Character, or between Crotchets, different from the other two.

The reading of the Latin, will by this means insensibly, and with ease make every one, that does so, understand it, he having the English every where ready at hand in the next Line to help him where he sticks; for he needs but cast his Eye to that which stands directly over it to know the meaning of the Latin.

More over to teach those who are ignorant, how to Accent the Latin Words right, a little Stroke upon the last Syllable but one, in all Words above two Syllables, shews that Syllable is to be pronounced long, else the Accent is to be upon the third Syllable backwards. The

THE PREFACE.













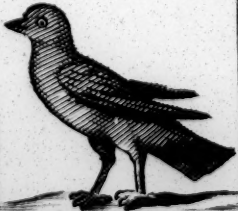



The English of these Fables cannot be expected to be very good, it being intended verbally to answer the Latin as much as possibly it could, the better to attain the end for which this Translation was made.











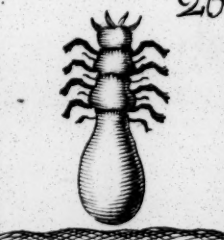




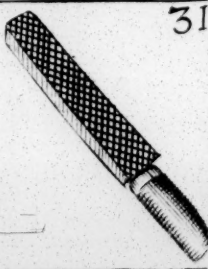
There is added to this, the Pictures of the several Beasts treated of in these Fables, to make it still more taking to Children, and make the deeper impression of the same upon their Minds.

It will help to facilitate the learning of the Latin; if he that reads these Fables with that design, will ever now and then read the Declensions of the Latin Nouns and Pronouns, and the Conjugations of the Verbs in the Accidence, whereby he will see and learn the variation of the termination of words in the Latin Tongue, and be brought into the knowledge of the force of them.

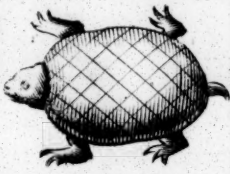
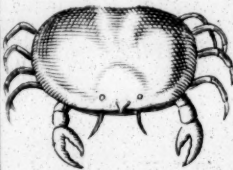








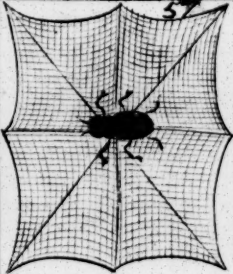

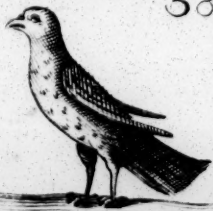

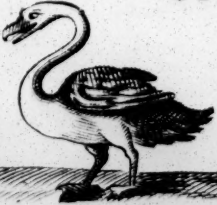
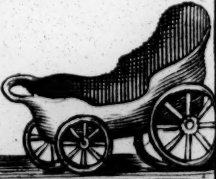
E R R A T A.


<i>pag.</i>	<i>Lin.</i>	<i>Read.</i>	<i>Pag.</i>	<i>Lin.</i>	<i>Read.</i>	<i>Pag.</i>	<i>Lin.</i>	<i>Read.</i>
✓ 1	12	æstimo.	107	19	celebrare.	278	8	casie.
✓ 4	12	insultic.	110	12	adsunt.	284	22	Juvenem.
✓ 6	2	cupiditati.	111	27	qui.		9	vindicare.
✓ 6	19	serentianus.	118	23	obtinetur.		17	quadrupednm.
✓ 7	16	sudaverim.	120	4	ignobilis.		21	suorum.
✓ 14	3	secury.	129	3	contemnat.	285	4	concitabit.
✓ 15	21	acceperis.	133	17	taceam.	288	16	accensam.
✓ 17	3	flattery.	144	17	hominum.	289	16	hastanus.
✓ 18	2	deerit.	145	6	idcirco.		<i>ult.</i>	cùm.
✓ 19	2	mihi.	146	7	Vota.	290	2	quorum.
✓ 21	10	Asellus.	149	15	grandis ævo.		10	tabescere.
✓ 22	12	tantillæ.		19	pascuo.		12	deficere.
✓ 23	20	agnoscit.	159	10	quidam.	291	18	quæsitos.
✓ 23	8	humillimorum.	160	6	ob id.	292	9	aliis.
✓ 25		<i>penult.</i> metuerit	162	6	lacinias.	293	10	transfliens.
✓ 25	22	segetem.	164	10	lasciviant.	198	13	habitans.
✓ 30	21	pigeat.		18	animadvertē-	301	2	eum.
✓ 32	2	amittas.			runt.		14	clam.
✓ 32	18	vellet.	167	10	audaciam.		16	subdolum.
✓ 35	8	ignosci.	183	2	lautissimè.	302	<i>ult.</i>	locrum.
✓ 43	16	formosior.	185	2	dimitteret.	303	2	exiguum.
✓ 46	6	audivisset.	203	3	linguaces.	305	6	exortâ.
✓ 51	20	periculum.	205	6	urbani.	306	2	faceret.
✓ 54	16	timam.	206	12	præsilirent.	307	4	sortia sum.
✓ 57	23	rogat.	207	23	glandiferam.	308	21	scelestos.
✓ 59	4	iterum.	218	2	constituit.	309	6	hiberno.
✓ 68	23	utendum.	220	5	divitis.	311	10	inexpugnabiles.
✓ 68	14	abstulerat.		7	opibus.		12	perstiteritis.
✓ 68		pejerat.			vitam.		16	opportunam.
✓ 69	3	peccavimus.	223	12	ad aurem.	314	<i>ult.</i>	olfaciebat.
✓ 73	16	prorsus.	227	22	virum.	318	21	Tubicen.
✓ 72	15	hominum.	228	3	fabula indicat.	319	2	proclama-
✓ 78	6	adproperat.	232	4	dignum.		10	trucidaberis.
✓ 79	4	nunquam.	136	3	existimemus.		14	dimicare.
✓ 81	26	prorsus.	239	4	contaret.	328	17	discrimen.
84	15	inedi.	249	24	fortitus.	330	2	dimidium.
85	2	confidenter.	350	4	beneficiis.		6	nuclæos.
87	8	grun.	255	14	locum.	331	4	Puer.
91	20	erigens.	256	2	colebat.	332	8	exilii.
92	15	infortunium.	257	2	immiscuit.	335	2	fenestris.
95	2	pervenit.	258	6	pater.	336	<i>ult.</i>	excitabatur.
96	15	vota.	262	20	quæ.			
	25	exeuntem è.	265	26	cuniculo.			
97	21	imminentem.	266	3	indicat.			
100	15	perbierem.	272	18	cujus.			
106	9	miserrimus.	275	16	præter.			

a Cock 1 	a Wolfe 2 	a Lamb 3 	a Mouſe 4 
a Frog 5 	a Dog 6 	a Lyon 7 	a Crane 8 
a Snake 9 	a Boar 10 	an Aſſe 11 	an Eagle 12 
a Iack-daw 13 	a Crow 14 	a Fox 15 	a Kite 16 

a Swallow 17	a Pidgeon 18	a Sow 19	a Hound 20
			
a Hare 21	a Kid 21	a Hart 22	Sheep 23
			
a Fly 24	a Stork 25	an Ant 26	an Ox 27
			
a Horse 28	a Stag 29	a Viper 30	a File 31
			

an Ape 32	a Weefell 33	a Catt 34	a Trumpeter 35
			
a Peacock 36	a Nightengale 37	a Pismire 38	a Dove 39
			
a Magpie 40	a Goate 41	a Goose 42	a Vulture 43
			
an Oak 49	Reeds 45	a Grashoper 46	a Bull 47
			

a Tortoise 48	a Crabb 49	a Camell 50	a Bear 51
			
a Tiger 52	a Leopard 53	Fishes 54	a Beetle 54
			
an Owle 55	a Dolphin 56	a Spyder 57	a Hawk 58
			
a Cuckow 59	a Calfe 60	a Swan 61	a Chariott 62
			

a Dormouse 63	Bees 64	a Mule 65	a Hogg 66
			
a Snail 67	a Hedghogg 68	a Ramm 69	a Cone 70
			
a Pike 71	a Gnat 72	a Partridge 72	a Beaver 73
			
a Tunie 74			
			

*Find a thing so bright, or find
reperio rem sic nitidam, or find
to find upon your hand*

ÆSOP'S FABLES ÆSOP I FABULÆ

ENGLISH and LATINE.
ANGLO-LATINÆ.

Of the Cock. I.
De Gallo. I.

Fab. I.

THE Cock, whilst he turns over the Dung-hill,
Gallus, dum vertit stercorearium,
finds a precious Stone: Saying, Why do
offendit gemmam: Inquiens, Cur

I find a thing so bright? If a Jeweller had found
reperio rem sic nitidam? Si gemmarius reperisset,
it, nothing would be more joyful than he, as
nihil esset lætius, Ut

one who knew the Price of it. To me indeed it is
qui sciret premium. Mihi quidem est

of no use, nor do I much esteem it: Yes truly,
nulli usui, nec magni estimo. Imo equidem

I had rather have a Grain of Barley than all the
mallem granum Hordei omnibus

Jewels in the World.
gemmis.

A MORAL.

M O R A L.

Understand by the Jewel, Art and Wisdom:
Intellige per gemmam, artem & sapientiam:

by the Cock, a foolish and voluptuous Man.
per gallum, stolidum & voluptuarium hominem.

Neither Fools love the Liberal Arts, when they
Nec stolidi amant liberales artes, cum

know not the use of them; nor a Voluptuous Man,
nesciunt usum earum; nec voluptuarius,

because Pleasure alone delights him.
quippe voluptas sola placet ei.

Fab. 2.

Of the Wolf 2. and the Lamb. 3.

De Lupo 2. & Agno. 3.

A Wolf drinking at the Head of the Fountain,
Lupus bibens ad Caput Fontis,

seeth a Lamb drinking a far off below. He runs
videt agnum bibentem procul infra. Accurrit,

barbarus to him, rates the Lamb, because he troubled
herba vult, increpat Agnum, quod turbat

to chide the Fountain. The Lamb trembled, and beg'd,
reprobat fontem. Agnus trepidare, supplicare,

that he would spare him being innocent. That he,
ut parcat innocentem. Se,

when

when he drank far below, neither could truly
quando biberit longe infra, ne potuisset quidem

disturb the Drink of the Wolf, much less would
turbare potum lupi, nedum voluisse.

he. The Wolf on the other side thunders : Thou
Lupus contra intonat : *greater alone*

Varlet, thou labourest in vain : thou always crossest
sacrilege, nihil agis : semper obes ;

me ; thy Father, Mother, and all thy hate-
pater, mater, omne tuum invi-

ful Race, industriously are opposite to me. To day
sum genus, sedulo adversatur mihi. Hodie

thou shalt make me Satisfaction.
tu mihi dabis penas. *agere nihil h. b. h.*

M O R A L.

'Tis an old Saying ; 'tis easy to find a Stick
Est vetus dictum ; facile invenire baculum

that thou mayest beat a Dog. He that can if he
ut cedas canem. Qui potest si

has a mind to hurt, easily takes an Occasion of
libet nocere, facile capit causam

hurting. He has offended enough, who is not able
nocendi. Peccavit satis, qui non potest

to withstand.
resistere.

Fab. 3.

Of the Mouse 4. and the Frog. 5.

De Mure 4. & Rana. 5.

THE Mouse waged War with the Frog. They
Mus gerēbat bellum cum Rana.

strove about the Empire of the Fen. The
Certabātur de imperio Palūdis.

Battel was fierce and doubtful. The crafty
Pugna erat vehemens & anceps. Callidus

Mouse, lurking under the Grass, sets upon the Frog
mus, latitans sub herbis adoritur ranam

out of an Ambuscade. The Frog being better in
ex insidiis. Rana melior

Strength, able in Breast and Leaping, challenges
viribus, valens pectore & insūtu, lacēssit

the Enemy to open fight. Each had a Bulrush
hostem apēto Marte. Utrīq; erat juncea

for his Launce. Which Skirmish being seen a far off,
hasta. Quo certamine viso procul,

the Kite makes up to them, and whilst, through
milvus adproperat, dumque, præ

Eagerness of Fighting, neither looks to himself, the
studio pugnae, neuter cavet sibi,

Kite seizes and tears in pieces both the Warriors.
Milvus rapit ac laniat utrūmque bellatōrem.

M O R A L.

Thus it is wont to happen to factious Citizens,

in eandem solet evenire factiōis Civibus,
 who

who inflam'd with the desire of ruling, whilst
 qui accēsi libidine dominādi, dum

they strive amongst themselves to become Rulers,
 certant inter se fieri Magistrātus,

for the most part do put their own wealth, and
 plerūmque ponunt suas opes, &

Lives in Danger.

vitam in periculo.

Of the Dog 6. and the Shadow.

Fab. 4.

De Cane 6. ☉ Umbra.

A Dog swimming over a River, carried in
 Canis tranans fluvium, vehēbat

his Chops a piece of Flesh: The Sun shining
 rictu mouth carnem: Sole splendēte

as it is usual, the Shaddow of the Flesh appear'd
 ita ut fit, umbra carnis apparēbat

in the Water, which he seeing and greedily
 in aqua, quam ille videns & avidē

catching at, lost what was in his Faws.
 captans, perdidit quod erat in faucibus.

Therefore being struck with the Loss both of the *truck*

Itaque percūsus jactūra tum

thing and his Hopes. First of all he was amazed,
 rei tum spei. Primum stupui,

afterwards, coming to himself, thus bark'd out;
 deinde, animum recipiens, sic elatravit;

percollo ere in perculi & Wretch,
perculsi perculum & cecum cellum,
2, cello, cecum, cecum, cecum, cecum,

desipio is *ere ni & vi* (neut) = *demonstrare* *super* (adv) above (6)

Wretch, there wanted Moderation to thy Desire;
Miser, deerat modus tuæ cupiditātis;

there was enough and more, unless thou hadst been
erat satis superque, ni desipuisses.

mad. Now by thy own Folly thou hast less
Fam per tuam stultitiam tibi est minus
than nothing.
nihil.

M O R A L.

By this Fable we are put in mind of Modera-
Hæc Fabellâ monemur modestiæ,

tion, we are put in mind of Prudence, that there
monemur prudentiæ, ut

moderat. i. long
long may be bounds to our Desires; least we part with
fit modus cupiditātis; ne amittamus

certain things for uncertain. Verily, Sanio in
certa pro incertis. Certe, Sanio ille

Terence said cunningly, I will not buy Hopes
Terentianus astute, Ego inquit non emam spem
with ready Money.
pretio.

Fab. 5. Of the Lion 7. and some other Beasts.
De Leone 7. & quibusdam aliis.

THE Lion made a Bargain with the Sheep
Leo pepigerat cum ovis
and

and some other Beasts, that the Hunting should be
quibusdāmq̃ue aliis venationem fore

common. They go a hunting, a Stag is taken, they
commūnem. Itur venātum, cervus capitur,

divide it. They beginning every one to take their
partiūntur. Incipientibus singulis tollere

particular pieces, as was agreed; the Lion roared,
singulas partes, ut conveniret; Leo irrugit,

saying, one part is mine, because I am the worthiest:
inquiens, una pars est mea, quia sum dignissimus:

Another is also mine, because I am ^{most}excelling
Altera est item mea, quia præstantissimus

in Strength: Moreover, I challenge a third, because
viribus: Porro, vendico tertiam, quia

I sweat most in catching the Stag. Last of all,
suadaverim plus in capiēdo cervo. Denique,

unless you yield the fourth, farewell Friendship.
ni concefferitis quartam, actum est de amicitia.

His Companions hearing this depart empty and
Socii audiētes hoc discēdunt vacui &

silent, not daring to mutter against the Lion.
taciti, non ausi mutire contra Leōnem.

M O R A L.

Faith always has been rare; in this Age
Fides semper fuit rara; apud hoc seculum

it is rarer; amongst great Men it is and always
est rarior; apud potētes est & semper

quæ circa. i. e. circa quod
Therefore, &c.

was very rare. Wherefore it is better to live with
fuit rarissima. Quocirca est satius vivere cum

thy equal. For he that lives with one more
pari. Nam qui vivit cum

powerful than himself often is forced to for-
potentiorē sape necesse habet con-

cede his right. With thy equal thou shalt be
cedere de suo jure. Cum æquali tibi eris

upon equal terms.
æquale jus.

hon-

Fab. 6.

Of the Wolf 2. and the Crane. 8.

De Lupo 2. & Grue. 8.

A Wolf, devouring a Sheep, the Bones by chance
Lupo, voranti ovem, ossa fortè

stuck in his throat. He goeth about, begs help,
hæsere in gula. Ambit, orat opem,

but no body helps. All cry out, that he
nemo opitulatur. Omnes dictitant, eum

had receiv'd the reward of his Greediness.
tulisse pretium voracitatis.

At last, with many fair Words, and more Promises,
Tandem, multis blanditiis, pluribusque promissis,

perswades the Crane, that thrusting her very long
inducit gruem, ut inserto longissimo

Neck into his Throat, she would pull out the Bone
collo in gulam, eximeret os

bluntish argument, for a kind that
words, compliments

that stuck there. But he laugh'd at the Crane
 infixum. Verum illūsit Grui

desiring a Reward; saying, Be gone thou Fool;
 petēti præmium; inquiens, abi inēpta;

hast thou not enough that thou livest? Thou owest
 non habes sat quod vivis? Debes

thy Life to me, if I had pleas'd I could have bit off
 vitam mihi, si libuisset licuit præmordere

thy Neck.
 tuum collum.

*or. 2emo
 rdere.
 licuit præmordere
 licuit præmordere*

M O R A L.

It is a common saying, that is lost which thou dost
 Tritum est, perire quod facis

for one ingrateful.
 ingrāto.

Of the Country-man and the Snake. 9.
 De Rustico & Colubro. 9.

Fab. 7.

A Country-man brought home a Snake,
 Rusticus tulit domum colubrum,

found in the Snow almost dead with cold, lays
 repertum in nive prope enectum frigore, adjicit

him by the Fire. The Snake receiving Strength
 ad focum. Coluber recipiens vim

and Poison from the Fire, and then not induring
 virūque ab igne, deinde non ferens

the Flame, filled the whole Cottage with hissing.
 flammam, intēcit omne tugurium sibilando.

The

The Country-man, *snatching up* a Stake, *runs to*
Rusticus, corrēptâ fude, accūrrit,

him, and *expostulates* the Injury *with him with*
& expostulat injuriam cum eo

Words and Blows. *Whether* he return'd *these*
verbis verberibūsq̃ue. Num referat hanc

Thanks? *Whether* he would take away *Life*
gratiam? Num ereptūrus sit vitam

from him, *who gave him Life.*
illi, qui dederit ipsi vitam.

M O R A L.

Sometimes it happens, that they do harm to thee,
Intērdum fit, ut obfint tibi,

to whom thou hast done good; and they deserve
quibus tu profueris; & ii mereāntur

ill of thee, of whom thou hast deseru'd well.
male de te, de quibus tu meritis sis bene.

Fab. 8.

Of the Boar 10. and the As. 11.

De Apro 10. & Asino. 11.

WHilst the sluggish Ass laugh'd at the Boar,
Dum iners Asinus irridēret Aprum,

he fretting, gnasht his Teeth: *Thou hast indeed*
ille indignans, frendēbat: Fueras quidem

deserved evil, thou slothful Beast; but although
meritis malum, ignavissime sed etiāmsi

thou

thou hast deserved Punishment, yet I am not
tu fueras dignus poenâ, tamen Ego

fit to punish thee. Laugh securely, thou
indignus qui puniam. Ride tutus, tibi

mayest do it scot-free. For thou art safe because of
licet impune. Nam es tutus ob

thy sluggishness.
inertiam.

M O R A L.

Let us endeavour that when we hear or in-
Demus operam ut cum audiâmus aut pa-

ture things unworthy of us, we neither say, or
tiâmur indigna nobis, ne dicâmus, aut

do what misbecomes us. For ill and lost
faciâmus indigna nobis. Nam mali & perdit

Men commonly rejoice if any good Man
plerumque gaudent si quispiam bonorum

opposes them; they think it a great matter to be
resistat iis; pendent magni

thought worthy of revenge. Let us imitate Horses
haberi se dignos ultione. Imitemur equos

and great Beasts, which pass by barking
& magnas bestias, quæ prætereunt oblatrâtes

Curs with Contempt.
caniculos cum contemtu.

Fab. 9. Of the City Mouse and the Country Mouse. 4.
De Urbāno Mure & Rustico Mure. 4.

THE City Mouse *had a mind* to walk out into
 Urbāno Muri libitum est deambulāre

the Country. The Country Mouse sees him, invites
 rus. Rusticus Mus videt hunc, invitat;

him; a Supper is provided, to Supper they go.
 cœna apparatur, cœnātum itur.

The Country House brings out whatsoever he had
 Rusticus deprōmit quicquid

laid up against Winter, and empties his whole
 repoluerat in hiemem, & exhaust omnes

Larder, that he might satisfy the Daintiness of so
 penu, ut expleat lautitiam

great a Guest. The City House, nevertheless,
 tanti hospitis. Urbānus, tamen,

wrinkling his forehead, condemns the penury
 corrūgans frontem, damnat inopiam

of the Country; and ever now and then, praises
 ruris; *(subinde, / often times)* laudat

the Plenty of the City. Returning, he leads with him
 copiam Urbis. Remeans, ducit secum

to the City the Country House, that he might
 in urbem rusticum, ut

in Deed make good, what in Words he had boasted.
 re comprobaret, quod verbis jactitaret.

The

you for uris Sept 13 The banquet feast junched

The City House provided a splendid Feast,
Urbānus compāravit splendide convivium,

down they sit. In the middle of their Feasting, a noise
discumbunt. Inter epulandum, murmur

of the Key in the Lock is heard; they tremble,
clavis in sera auditur; illi trepidare,

and away they scamper. The Country
fugitare. Rusticus

House, both unaccustomed and unacquainted
& insuetus & ignarus

with the place, hardly sav'd himself. The
loci, agre tueri se. *to prepare*

Servant retiring, the City House comes again
Famulo discedente, Urbānus redit

to the Table; calls the Country House. He scarce
ad mensam; vocat rusticum. Ille vix

getting rid of his Fear, at length creeps out, asks
deposito metu, tandem prorēpit, percon-

the City House, who invited him, to take
tatur urbānum, invitātem, ad

a Cup, whether this Danger was frequent? He
pocula, num hoc periculum sit crebrum? Ille

answers, that it was daily, and ought to be
respondet, eile quotidianum, oportere

flighted. Then, says the Country House, What!
contemni. Tum, inquit rusticus, Quid!

daily? Truly your Dainties relish more
quotidianum? Mebercule tuae dapes sapiunt plus
days days f of

of Gall *than* Honey : Truly, I had rather have
fellis quam Mellis : Equidem, malo

my Scarcety with Security, ^a than your Plenty
meam inopiam cum securitate, quam tuam copiam

with such Anxiety.
cum tali anxietate.

*profero. feris. huius
to make a show of*

M O R A L.

Riches, indeed, make shew of Pleasure ; but
Divitie, quidem, præ se ferunt voluptatem ; sed

if you look into them, they have Dangers and
si introspicias habent pericula &

Bitterneß. There was one Eutrapelus, who,
amaritudinem. Fuit quidam Eutrapelus, qui,

when he would do his Enemies greatest mischief
cum vellet inimicis maxime nocere,

made them rich, saying, that thus he reveng'd
faciebat eos divites, dictitans, ita se ulcisci

himself on them : For they would receive with
eos : Quippe accepturos cum

the Riches a great load of Cares.
divitiis ingentem sarcinam curarum.

Fab. 10.

Of the Eagle 12. and Jackdaw. 13
De Aquila 12. & Cornicula. 13.

A N Eagle having got a Cockle could not get
Aquila nacta Cochleam non quirit e-

out

out the Fish by Force or Skill. The Jackdaw
ruere piscem vi vel arte. Cornicula

approaching, gives Counsel. Advises to fly up,
accēdens, dat consilium. Suadet subvolāre,

and from on high to throw down the Cockle upon
& e sublimi præcipitāre cochleam in

the Stones, for so it would be that the Cockle
saxa, nam sic fore ut cochlea

would be broken. The Jackdaw stays on the Ground
frangatur. Cornicula manet humi

that he might watch the Fall. The Eagle throws
ut præstolētur casum. Aquila præ-

it down, the Shell is broken, the Fish is seized by
cipitat, testa frangitur, piscis subripitur a

the Jackdaw, the cozened Eagle grieves.

Cornicula, elūsa Aquila dolet.

M O R A L.

Do not trust every body; and be sure thou
Noli habēre fidem quibūvis; & fac

look into the Counsel that thou receivest from
inspicias consilium quod acceperis ab

others. For many, being advised with, counsel
aliis. Nam multi, consulti, consulunt

for themselves, and not for them that ask it.

sibi, & non consultoribus suis.

consultor. One who asks counsel

Fab. II.

Of the Crow 14. and the Fox. 15.

De Corvo 14. & Vulpecula. 15.

A Crow having got a Prey, makes a noise in the
Corvus nactus prædam, strepitat in

*Branches. The Fox sees her rejoicing; He ap-
 ramis. Vulpecula videt gestiëntem; ac-*

*proaches. The Fox, saith he, wishes the Crow
 cūrrit. Vulpes, inquit, impērtit Corvum*

much Health and Happines. Often have I heard
plurima salūte. Sæpenumero audieram

that Fame is a Lyar, and now I find it so in-
Famam esse mendācem, jam experior re-

deed. For as by chance I pass'd by this way, seeing
ipsā. Nam ut forte prætereo hūc, suspiciens

you in the Tree, I flew to you, blaming Fame.
re in arbore, advolo, culpans famam.

For the Report is, that you are blacker than Pitch,
Nam fama est, te esse nigriōrem Pice,

and I see you whiter than Snow. Truly in my
& video candidiōrem Nive. Sane meo

Opinion you surpass the Swans, and are fairer
Judicio vincis Cygnos, & es formōsior

than the white Ivy. If, as you excel in your
albā hederā. Si, ut excellas

Plumes, you do so also in your Voice, truly, I
plumis, & Voce, equidem,

shall

{ shall pronounce you the Queen of all Birds. The Crow
dixerim te Reginam omnium avium. Corvus

{ caught by this Flatterer prepares to Sing. *a flattering
hulk, a complaisant*
illēctus hac assentatiuncula apparat ad Canendum

{ But the Cheese fell out of her Beak which
Vero Caseus excidit e rostro quo

{ being Seized on by the Fox sets up
corrupto vulpeculā tollit

{ a laughter. Then at last the poor Crow
cachinnum. Tum demum miserum Corvum

{ is ashamed and vexed at her Self, and
pudet pigreque sui, &

{ with shame joyn'd to the Loss of the thing is grieved.
pudore mitto jacturæ rei dolet.

M O R A L.

{ Some are so greedy of praise, that they Love
Nonnulli sunt sic avidi laudis ut ament

{ a Flatterer to their disgrace and damage ;
assentatōrem cum suo probro & damno ;

{ such men are a pray to parasites. But *ejusmodi
(inde c. 9) such
kind of people*
Ejusmodi homines sunt prædæ parasitis. Quod

{ if thou avoidest boasting, thou wilt easily escape the
Si vitaveris jactantiam facile vitaveris

{ pestilent brood of flatterers. If thou wilt be a
pestiferum genus assentatōrum. Si tu velis esse

{ Thraſo, there will *no where* be wanting to thee
 { Thraſo, *nuſquam* deſit *tibi*

{ Gnatho.

{ Gnatho.

Fab. 12. { Of the Lion 7. *decayed* with Old Age.
 { De Leōne 7. *confecto* ſenectūte.

{ THE Lion, *who in his Youth* by his
 { Leo, *qui in juventute ſua*

{ Insolence, *bad made to himſelf many Enemies,*
 { ferocitate, *fecerat ſibi complures inimicos,*

{ *in his Old Age paid for it.* The Beaſts
 { *in ſenectute ſolvit penas.* Beſtiæ

{ *pay him in his kind; the Boar ſets on him with*
 { *redeunt tallionem; Aper petit*

{ his Tuſhe, *the Bull with his Horn: Principally*
 { dente, *Taurus cornu: Imprimis*

{ the Aſs, *deſiring to wipe out the old Name of*
 { *Asellus, cupiens abolere vetus nomen*

{ Cowardice, *fiercely insults with Words and his*
 { *ignavia, ſtrenue inſultat verbis &*

{ *Heels.* The Lion then groaning, ſaid, Thoſe
 { *calcibus.* Leo *tum gemebūndus, inquit, Hi*

{ *whom formerly I injur'd, now in their turn injure*
 { *quibus olim nocui, jam viciffim nocent*

{ *me, and deservedly; but those to whom I have*
 { *me^h & merito; sed hi quibus*

{ *done good, now do not do me good again;*
 { *profui, jam non profunt vicissim;*

{ *nay too, undeservedly they injure me. I was*
 { *imo etiam, immerito obsunt. Fui*

{ *a Fool, who made many Enemies; more foolish*
 { *stultus, qui fecerim multos inimicos; stultior*

{ *who relied on false Friends.*
 { *qui consilius fuerim falsis amicis.*

M O R A L.

{ *In Prosperity be not haughty. For if Fortune*
 { *In secundis rebus ne sis ferox. Nam si fortuna*

{ *changes Countenance, those whom thou hast pro-*
 { *mutet vultum, illi quos laesisti*

{ *voked will revenge. Make a Distinction amongst*
 { *ulciscētur. Fac discrimen inter*

{ *thy Friends. For there are some Friends not*
 { *amicos. Nam sunt quidam amici non*

{ *of thee, but of thy Table and Fortune; and*
 { *tui, sed tuæ mensæ & fortunæ; &*

{ *as soon as Fortune shall be chang'd they will be*
 { *simul ac fortuna mutabitur illi mu-*

{ *changed too. 'Twill go well with thee if they*
 { *tabūntur etiam. Bene tibi actum erit si*

{ *be not thy Enemies.*
 { *non fuerint inimici.*

Blandior vir (p. 10) Amulco 0. es
ere si, eum & eum, gemitu ere

Feb. 13.

{ Of the Dog 6. and the Ass 11.

{ De Cane 6. & Asino 11.

capitula vel coepit sum (verb def) ab.
and no one { *W* *Hilff the Dog faun'd on the Master and*
pio is to { *Dum Canis blandiētur bero &*
begin

{ the Family, the Master and the Family stroak
familia, herus & familia demulcent

{ the Dog. The Ass seeing this fetches a deep sigh:
Canem. Asellus videns hoc gemit altius:

{ he began to be displeased with his own Condition:
capit eum pigere sortis:

{ He thinks that it is unjustly order'd, that
Purat inique comparatum,

{ the Dog should be pleasing to all, and should be fed
Canem gratum esse cunctis, pascique

{ from his Master's Table, and that he should get
berili mensa, & consequi

{ this by Idleness and by Play; that he himself, on
hoc otio ludoque; sese,

{ the contrary, carried the Dorsers, was beaten
contra portare cliellas, cedi

{ by the Whip, was never idle; and yet was
flagello, esse nunquam otiosum; & tamen

{ hated by all. If these things come by fauning,
odiosum cunctis. Si hæc fiant blanditiis,

{ he resolved to follow that Art which is so
statuit sectari eam artem quæ sit tam

advantageous.

*obviam ad. i. contra viam in y^e way, or to
meet one,* (21)

{ advantageous. Therefore, on a certain time
utilis. Igitur, quodam tempore,

{ to try the thing, he runs to meet his Master
tentatūrus rem, procurrat obviam hero

{ returning home; leaps upon him, strikes him
redeūti domum; subilit, pulsat

{ with his hoofs. The Master crying out, the Servants
unguibus. Hero exclamāte, Servi

{ run to him; and the silly Ass, who thought
accurrere; & ineptus Asellus, qui credidit

{ himself to have been Courtly, is beaten.
se fuisse urbānam, vapalat.

M O R A L.

{ We all cannot do all things: nor do all
Omnes non possumus omnia: nec om-

{ things become all Men. Let every one do, let
nia decent omnes. Quisque velit,

{ every one go about that which he is able.
quisque tentet id quod possit.

{ Of the Lion 7. and the Mouse 4.
{ De Leōne 7. & Mure. 4.

Fab. 14.

{ THE Lion tired with heat and running,
Leo fatigātus aestu & cursu,

{ was at rest under the shade, upon the green Grass.
quiescēbat sub umbrā, super viridi gramine.

B 3

A

{ A troop of Mice runing over his Back, he wake.
 { Grege Murum percurrēte ejus tergum, exper-

{ ning, catches one of them. The Captive
 { cētus, comprehēdit unum ex iis. Captivus

{ begs and cries, that he is unworthy with
 { supplicat & clamat, esse indignum

{ whom the Lion should be angry. The Lion, judg.
 { cui Leo irascatur. Leo, repu-

{ ing that there would be nothing of Credit in
 { tans esse nihil laudis in

{ the Death of such a little Beast, dismisses the
 { nece tantillæ bestiolæ, demittit

{ Prisoner. Not long after, the Lion, whilst he
 { captivum. Non diu postea, Leo, dum

{ runs trough the Forest, falls into the Toils; be
 { currit per saltum, incidit in plagas;

{ might roar, get out he could not. The Mouse
 { licet rugire, exire non licet. Mus

{ bears the Lion miserably roaring, he knows his
 { audit Leōnem miserabiliter rugientem, agnōsit

{ Voice, he creeps into the Holes, seeks the Knots
 { vocem, repit in cuniculos, quærit nodos

{ of the Cords; finds what he sought, and be-
 { laqueorum; invenit quæritos, &

{ sing found, gnaws them asunder. The Lion
 { invēntos, corrōdit. Leo

{ escapes out of the Toils.
 { evadit e plagis.

MORAL

M O R A L.

{ This *Fable* recommends *Clemency* to Men
 { *Hæc fabula* suadet *clementiam* poten-

{ in Power. For so *unstable* are *humane* Af-
 { *tibus*. *Etenim* ut *instabiles* sunt *humana*

{ *fairs*, *Potentates* themselves need sometimes the help
 { *res*, *potētes* *ipfi* *egent* interdum *ope*

{ of the lowest. Wherefore a prudent Man, though
 { *humillimorum*. *Quare* *prudens* *vir*, *etsi*

{ he can, will fear to hurt even a mean Man;
 { *poteſt*, *timēbit* *nocēre* vel *vili* *homini*;

{ but he who fears not to hurt another is very
 { *verum* *qui* *non* *timet* *nocēre* *alteri* *valde*

{ foolish. Why so? Because, although relying on
 { *desipit*. *Quid* *ita*? *Quia*, *etsi* *fretus*

{ his Power, he fears no body; perhaps hereaf-
 { *potentiā*, *metuit* *neminem*; forſan, o-

{ ter it will happen, that he may fear. For it is
 { *lim* *erit*, *ut* *metuat*. *Nam*

{ evident that it has happen'd to great and famous
 { *conſtat* *eveniſſe* *magnis* *claris* *que*

{ Kings, that either they have stood in need of the
 { *Regibus*, *ut* *vel* *indiguerint*

{ Favour of mean Men, or have fear'd
 { *gratia* *viliūm* *homuncionū*, vel *metue* rit

{ their Anger.
 { *Iram*.

avicula & a little bird, linum (a) flax
linen thread (25) sementis is sowing time
also corn sown, & act of sowing. sementis, as
that being call'd on in Adversity, they may be sowing
ut vocari in adversis rebus sint sementis
ready at hand.
præsentes.

satum i(n) a zero a thing is sown or planted, & blade
vates is c. 9

{ Of the Swallow 17. and other Birds. Feb. 16.

{ De Hirundine 17. & aliis Aviculis. sata, orum

{ A S- soon as Linum was begun to be sown, corn
Quam primum linum coeptum est sementis
a crop of corn, messis, time, peger, felis, or stand corn

{ the Swallow persuades the Birds to hinder the
Hirundo suadet aviculis impedire

{ sowing, suggesting that there was a Design
sementem, dictitans fieri infidias

{ against them. They laugh at her, call the Swallow
sibi. Illæ irrident, vocant Hirundi-

{ low a silly Prophet. The Line growing up, and
nem stultum vatem. Lino surgente, &

{ green. she advises them again to pull up the Crop
virescente monet rursum evellere sata.

{ Again they laugh at her. The Line grows ripe.
Iterum irrident. Linum maturēscit,

{ she exhorts them to destroy it as it stands. When
hortatur populāri segetem. Curr

{ they would not even then, hearken to her advi-
ne tunc quidem, audirent consu-

{ sing them, the Swallow leaving the Company
lētētem, Hirundo relicto cœtu flock
of

*concilio, as = confervo as to procure, to purchase
or buy, keep up, demulcer*

{ of the Birds, obtains to her self the Friendship
arvum, conciliat sibi amicitiam

{ of Man; enters into a League with him, they live
hominis; init fœdis cum eo, cohabi-

{ together, she entertains him with singing. Out of
tatur, demulcet cantu. E

{ the Flax Nets and Snares are made for the other
lino retia & laquei fiunt cæteris

{ Birds. cæterarum & cæterarum
avibus. rete i. (th)

M O R A L.

{ Many neither know to counsel themselves, nor
Multi nec norunt consulere sibi, nec

{ do they hearken to one who advises them right.
audiunt consulentem recte.

{ But when they are in Danger and Adversity, then
Sed cum sunt in periculis & damnis, tunc

{ at last they begin to be wise, and to condemn their
demum incipiunt sapere, & damnare suam

{ Sottishness. Then there is enough and more than
Stordiam. Tunc est satis superque

{ enough of Counsel: They say this and that ought
consilii: Inquiunt hoc & illud oportuit

{ to have been done. But it's better to be Prome-
factum. Sed præstat esse Prome-

{ theus, than Epimetheus. These were Brothers,
theum, quam Epimetheum. Hi fuere fratres,

their

{ their Names are Greek. To the one there was
nomina sunt Græca. Alteri erat

{ Counsel before, to the other after the thing
concilium ante, alteri post rem :

{ [was done] : which the Interpretation of their
quod interpretatio no-

{ Names declares.
minum declārat.

{ Of the Frogs 5. and their King. Fab. .17
De Ranis 5. & earum Rege.

{ THE Nation of Frogs, when it was free,
Gens Ranarum, cum esset libera,

{ Pray'd to Jupiter to have a King given them.
supplicabat Jovi regem dari sibi.

{ Jupiter laugh'd at the Petition of the Frogs ; they,
Jupiter ridere vota Ranarum ; illæ,

{ nevertheless, press him again and again, till
tamen, instare iterum atque iterum, donec

{ they drive him to it. He threw down a Log,
perpellerent ipsum. Ille dejecit trabem,

{ with that great Mass he shakes the River with a
eâ mole quassat fluvium in-

{ mighty Noise. The Frogs, frighted, are silent;
gēti fragore. Ranæ, teritæ, silent;

{ they shew Obedience to their King, they draw near
venerantur Regem, accedunt propius
by

{ by degrees : at length, their Fear being cast off,
 { pedesētim : tandem, metu abjēcto,

{ they leap upon and leap down from him. Their
 { insūtant & desūtant.

{ sluggish King is Sport and Scorn. Again
 { Iners rex est lusui & contemptui. Rursum

{ they importune Jupiter, they beg a King to
 { lacēssunt Jovem, orant Regem

{ be given them which might be active. Jupiter
 { dare qui sit strenuus. Jupiter

{ gives them the Stork. He vigorously walking
 { dat Ciconiam. Is ~~per~~ strenue peram-

{ through the Fen, devours whatever of the Frogs
 { bulans paludem, vorat quicquid Ranarum

{ comes in his way. Therefore the Frogs in vain
 { obviam. Itaque Ranae frustra

{ complain of his Cruelty, Jupiter hears them not,
 { questæ hujus sævitiam. Jupiter non audit,

{ for they complain yet to this day; for at Night,
 { nam quærūntur adhuc hodie; vesperi enim,

{ the Stork going to bed, they getting out of their
 { Ciconia eūnte cubitum, egressæ ex

{ Holes, murmur with a hoarse croaking. But
 { antris, murmurant rauco ululātū. Sed

{ they sing to one deaf; for Jupiter will, that
 { canunt surdo; Jupiter enim vult, ut

{ they who petition'd against a gentle King,
 { qui sunt deprecāti clemētem Regem,
 should

{ should now indure a rigid one.
 { jam ferant inclementem.

causor aris to blame, accuse, aliquando at length
 M O R A L.

{ It is wont to happen to the Common People,
 { Solet evenire plebi,

{ just as to the Frogs, who, if they have a little
 { perinde atq; Ranis, quæ, si habent paulo

{ milder King, find fault that he is dull
 { mansuetiorem regem, causatur esse ignavum

{ and unactive, wish, that there might once fall to
 { & inertem, optat, aliquando contin-

{ their share a Man. On the other side, if at any time
 { gere sibi virum. Contra, si quando

{ they have got a vigorous King, they condemn his
 { nacta est strenuum regem, damnat

{ Cruelty, commend the Clemency of the former
 { sævitiam, laudat clementiam prioris;

{ either because we always are weary of them
 { sive quod nos semper poenitet

{ present, or because it is a true Saying, That
 { præsentium, sive quod est verum verbum,

{ new things are better than old.
 { nova esse potiora veteribus.

de legibus legi, lectum (30) regni e (sine
ignis: Regni (adu) comp more slowly

Feb. 18. { Of the Pidgeons 18. and the Kite. 16.

{ De Columbis 18. & Milvo. 16.

in ceptum i (n) a beginning an Enterprise Design
tyrannis { THE Pidgeons heretofore waged War with
dis f. { Columbae olim gessere bellum cum

Horace { the Kite, whom that they might subdue they chose
his friend { Milvo, quem ut expugnarent delegerunt

is a flaccus { to themselves the Hawk for their King. He
{ sibi Accipitrem Regem. Ille

{ being made King, acts the Enemy, not the King
{ factus Rex, agit Hostem, non Regem.

{ He catches and tears them in pieces not slower than
{ Rapit ac laniat non segnius ac

{ the Kite. It repents the Pidgeons of what they
{ Milvus. Poenitet Columbas in-

{ had done; thinking it had been better to endure
{ cepti; putantes fuisse satius pati

{ the Kites War, than the Hawks Tyranny.
{ Milvi bellum, quam Accipitris Tyrannidem.

M O R A L.

{ Let no body be displeas'd too much with his own
{ Neminem pigeat nimium suae

{ Lot. Nothing is (witness Horace) happy in
{ sortis. Nihil est (teste Flacco) beatum ab

{ every part. Truly I would not wish to change
{ omni parte. Equidem non optem mutare

{ my Condition so it be tolerable. Many ha-
meam sortem modo sit tolerabilis. Multi

{ ving sought a new State wish'd again for their
quasitâ novâ sorte optârunt rursus.

{ old one. We are, most of us, of so various
veterem. Sumus, plerique omnes, ita vario

{ a Temper, that we our selves are weary of our selves.
ingenio, ut nos met pœniteat nostri.

{ Of the Thief and the Dog. 6.

Fab. 19.

{ De Fure & Cane. 6.

{ THE Dog answer'd to the Thief offering
Canis respōdit Furi porrigēti

{ him Bread that he would hold his peace. I know
panem ut fileat. Novi

{ thy Treachery, thou givest Bread that I may cease
tuas insidias, das panem quo desinam

{ to bark. I hate thy Gift for if I should
latrāre. Odi tuum munus quippe si Ego tu-

{ take the Bread thou'lt carry out of this House
lero panem tu exportabis ex his tectis

{ all things in it.
cuncta.

M O R A L.

{ Beware that for the sake of a small Advantage,
Cave Causâ parvi commodi,

thou

{ thou lose not a great one. Take heed that thou
amittas magnum. Cave fidem

obs. regnum { trustest every Man, for there are who do not
in, Lichfield { habeas cuivis homini, sunt enim qui non
Service { only speak fair but also do Courtesies
officioues { tantum dicunt benigne sed & faciunt benigne

{ decentfully.
(m) { dolo.

*parturio & ire vi. to be in travail &
for labour to have in it herself to travel w.
to be ready to bring to effect,*

Fab. 20, { Of the Wolf 2. and Sow. 19.
pious Gov. nature { De Lupo 2. & Suculâ. 19.

{ THE Sow was about to Pig. The Wolf pro-
Sucula parturiēbat. Lupus pol-

{ mised that he would be Keeper of her young.
licētur se fore custōdem fatus.

{ The Sow answer'd that she wanted not the Wolf's
Sucula respōdit se non egēre Lupi

{ humble Service: If he would be thought affe-
obsequio: Si vellet habēri pi-

{ tionate, if he desired to do what was acceptable,
us, si cupiat facere gratum,

{ he should go farther off. For the Courtesy of the
abiret longius. Officium enim

{ Wolf consisted not in his presence but absence.
Lupi constāre non præsentiā sed absentiā.

cons to us are pl. i. itum & atum

M O R A L.

M O R A L.

{ All things are not to be intrusted to all Men:
 { Omnia non sunt credēda cunctis:

{ Many offer their Service not for Love of thee,
 { Multi pollicētur suam operam non amōre tui,

{ but of themselves seeking their own Profit not
 { sed sui querētes suum commodum non

{ thine.
 { tuum.

{ Of the Mountains bringing forth.
 { De Montium partu.

Fab. 23.

{ H Eretofore there was a Rumour that the
 { Olim erat Rumor

{ Mountains were bringing forth. Men run thither,
 { Montes parturire. Homines accurrunt,

{ stand round about expecting some thing of won-
 { circumstant expectantes quippiam mon-

{ derful not without Fear. At length the Moun-
 { tri non sine pavōe. Tandem Mon-

{ tains bring forth. A Mouse comes out. Then
 { tes parituriunt. Mus exit. Tum

{ all died almost with laughter.
 { omnes emori risa.

M O R A L.

M O R A L.

{ Braggers when they profess and boast of
{ Jactabundi cum profitentur & ostentant

{ great Matters, scarce perform little ones. Where-
{ magna, vix faciunt parva. Quapro-

{ fore those Thrasos are justly the Matter of Jest
{ pter illi Thrasones sunt jure materia ? joci

{ and Scoffs. This Fable also forbids empty
{ & scornmatum. Hæc fabula item vetat inanes

{ Fears. For commonly, the Fear of Danger is
{ timores. Plerumque enim, metus periculi est

{ heavier than the Danger it self: Nay, the thing it
{ gravior periculo ipso: Imo, quod

{ self which we fear is often ridiculous.
{ metuimus est sæpe ridiculum.

venaticus a non pertinet to hunt & a vendor

Fab. 22. { Of the Hound 20. which was despised
{ De Cane venatico 20. qui contemnebatur

in 20. as to move on with forward egg on
the courage in 20. by his Master.

20. as to 20. of 20. ab Hero.

{ THE Master lays on a Hound which
{ Herus instigat canem venaticum qui

{ now was grown old; in vain he encourages him,
{ jam lenuerat; frustra hortatur,

{ his Feet are slow, he makes no speed: He seiz'd
{ pedes sunt tardi; non properat: Præbenderat

senex est in 20. non: so be old per 20. the
f. 20. senex est in 20. in exp a 20.
to wax old, grow in age, & decay.

prædatoris dep. h. rob. make a pray of, præda.
bundul, a. um, (235) or will rob, pillage or plun.

{ the Beast, the Beast gets from him being toothless.
{ feram, fera elabitur edentulo.

{ His Master rates him with Words and Blows.
{ Herus increpat verbis & verberibus.

{ The Dog answereth, That it ought of right to be
{ Canis respondet, Debere jure

{ forgiven to him; that now he was grown old, but
{ ignoscit sibi; jam senuisse, at

{ that he was active being young. But, quoth
{ fuisse strenuum juvenem. Sed, in-

{ he, as I see nothing pleaseth without Profit,
{ quit, ut video nil placet sine fructu,

{ thou lovedst me when I was young, being a
{ amasti juvenem,

{ killing Cur, thou hatest me being slow and tooth-
{ prædabundum, odisti tardum & eden-

{ less. But if thou wert grateful thou wouldst love
{ tulum. Sed si esses gratus diligeres (2) xi, etiam

{ me being old, for the sake of my profitable
{ senem, gratia fructuosa,

{ Youth; whom heretofore thou lovedst, being
{ juventutis; quem olim dilexisti, ju-

{ young, for the sake of Profit.
{ venem, causa frugis.

M O R A L.

{ There is no remembrance of past Advantage;
{ Et nulla memoria præteriti commodi;

{ but of the Future the Value is not great; the
 { autem futuri gratia non magna;

{ chief is of the present Profit.
 { summa præsēntis commodi.

Feb. 23.

{ Of the Hares 21. and the Frogs 5.
 { De Leporibus 21. & Ranis 5.

{ THE Wood roaring with an unusual Whirl-
 Silva mugiente insolito Tur-

{ wind, the trembling Hares hastily begin to
 { hinc, trepidi Lepores rapide occipiunt

{ run away. When a Fen stop'd them run-
 { fugere. Cum palus obfisteret fu-

{ ning away, they stood still anxious, being beset
 { gientibus, steterē anxii, comprehēsi

{ on both sides with Dangers. And what was an
 { utriusque periculis. Quodque esset

{ Incitement of Fear, they see the Frogs dive
 { incitamentum timoris, vident Ranas

{ under Water in the Fen. Then one of the
 { mergi in palude. Tunc unus ex

{ Hares, prudenter and more eloquent than the rest,
 { Leporibus, prudentior ac disertior ceteris,

{ saith, Why do we fear without Cause? There is
 { inquit, Quid timemus inaniter? Opus est

{ need of Courage. We have indeed agility of Body,
 { animo. Nobis est quidem agilitas corporis,

*mergor est to be put under water meror
 is to duck or plunge with head & ears
 immersed,*

{ *but Resolution is wanting. This Danger of the*
 { *sed animus deest. Hoc periculum*

{ *Whirlwind is not to be fled from, but to be*
 { *Turbinis non est fugiendum, sed*

{ *slighted.*
 { *contemnendum.*

M O R A L.

{ *In every thing there is need of Courage ;*
 { *In omni re opus est animo ;*

{ *Valour lies dead without Confidence. For Pre-*
 { *Virtus jacet sine confidentia. Nam*

{ *sence of Mind is the Leader and Queen of Valour.*
 { *confidentia est dux & regina virtutis.*

confidentia = fidentia? boldness, trust, assurance

{ *Of the Kid 21. and the Wolf. 2.*

Fab. 24.

{ *De Hædo 21. & Lupo. 2*

concludo is pi turn

{ **T**HE Goat, when she was going to feed,
 { *Capra, cum esset ultra pastum,*

{ *shuts up the Kid at home, warning to open to*
 { *concludit Hædum domi, monens aperire*

{ *no body until she her self return'd. The Wolf*
 { *nemine dum ipsa redeat. Lupus*

{ *who had heard that afar off, knocks at the Door*
 { *qui audierat id procul, pulsat fores*

{ *after the Departure of the Dam, he imitates the*
 { *post discessum Matris, Caprilar*

*recludo si sumere to open unlock
praesentio ipse si such to perceive
or understand before (hand), for ever*

{ Goat in his Voice, commanding the dooz to be
voce, jubens

{ open'd. The Kid perceiving the Cheat, saith, I
recludi. Hædus praesentiens dolum, inquit,

{ open not; for although the Voice be like a Goat,
Non aperio; nam etsi Vox Caprissat,

{ nevertheless, truly I see a Wolf through the
tamen, equidem video Lupum per

{ Chinks.
rimulas.

*a little small chink / Rima
chink*

M O R A L.

{ For Children to obey their Parents is advan-
Filiis obedire parentibus est uti-

{ tagious to themselves, and it becomes a young-
le ipsis, & decet juve.

{ Man to hearken to an Old Man.
nem auscultare seni.

*Teus uxor to be seen, agree aliquem, ready
to accuse or impeach, r. ut, a sum, ag, fully
arraigned, impleaded, & in or prosecuted by court
Tab. 28*

{ Of the Hart 22. and the Sheep. 23. &c.
De Cervo 22. & Ove. 23.

{ THE Stag sues the Sheep before the Wolf,
Cervus ream agit Ovem coram Lupo,

{ making a Clamour that she owed a Bushel of Wheat.
clamitans debere modium tritici.

{ The Sheep, ignorant truly of the Debt, yet
Ovis infcia quidem debiti, tamen

because

because of the Presence of the Wolf, promises that
ob praesentiam Lupi, spondet

{ *he would give it.* The Day for payment is named,
 { *se datūram.* Dies *solutiōni* dicitur,

{ it comes, the Stag minds the Sheep of it; She
adeft, Cervus monet Ovem; Illa it

denies it. For what she had promised, she excuses
infringias. Nam quod promiserat, excusat

as done by Fear, and by the Presence of the Wolf.
factum metu, & praesentia Lupi.

M O R A L.

{ The Sentence of Law is, It is lawful, to repel
 { Sententia juris est, Licet repēdere

{ Force *with* Force. Out of *this* Fable *a new one*
 { vim vi. Ex bâc fabellâ nova

{ springs, *It is lawful to refute Fraud with Fraud.*
 { nascitur, *Licet refellere fraudem fraude.*
 refutare

{ Of the Country-man and the Snake. 9.
{ De Rustico & Angue. 9.

Feb. 26

{ **A** Certain Country-man *had nourish'd* a Snake:
Quidam Rusticus nutrierat Anguem:

{ Upon a time, being angry, he strikes the Beast
{ Aliquādo, irātus, petit bestiam

{ *with an Ax* ; he escapes not without a Wound.
 { *secūtri* ; ille evadit non sine vulnere.

eleven more to fall into happen'd
vel in postea ratur

{ Afterwards the Country-man coming to Po-
Postea Rusticus deveniens in pau-

{ verty, thought that Misfortune happen'd to him
peritatem, ratus est id infortunium accidere sibi

{ for the wronging of the Snake. Therefore he
propter injuriam Anguis. Igitur

{ intreats that he would return. He says, that he
supplicat ut redeat. Ille ait, se

{ forgave, but would not return, neither could be
ignoscere, sed nolle redire, neque fore

{ secure with the Country-man who has at home
secūrum cum Rustico cui sit domi

{ so great an Ax. That the Pain of the Wound
tanta scilicet. Dolorem vulneris

{ was gone, but the Memory of it remain'd.
desisse, tamen memoriam superesse.

dolor tunc in

M O R A L.

{ It is scarce safe to have trust again in him
Est vix tutum habere fidem iterum ei

{ who has once broke Faith. To forgive an Injury
qui semel solvit Fidem. Condonare injuriam,

{ that truly is Mercy; but to take heed to
id sane misericordia; autem cavere

{ one's self both becometh and is Prudence.
sibi & decet & est prudentia.

+ lingo xi ctum ere, plusculum, adu some
 more for too in A.I.D. plusculum, um, a little
 more; plusculum, (id) somewhat more; do
 liquoris s/p

{ Of the Fox 15. and the Stork. 24. Fab. 27.
 { De Vulpecula 15. & Ciconia. 24.

{ THE Fox invited the Stork to Supper. He
 Vulpecula vocavit Ciconiam ad coenam.

{ poured out the Victuals upon the Table, which
 Effudit opsonium in mensam, quod

{ whenas it was liquid the Stork endeavouring in
 cum esset liquidum Ciconia tentante

{ vain with his Beak, the Fox lick'd. The cozen'd
 frustra rostro, Vulpecula lingit. Eiusa

{ Bird goes away and is asham'd and vex'd with
 avis abit pudetque pigetque

{ the Injury. After some Days she returns,
 injuriæ. Post plusculum dierum redit,

{ and invites the Fox. A Glass Vessel was set
 & invitat Vulpeculam. Vitreum vas erat situm

{ full of provent; which vessel whenas it was
 plenum opsonii; quod vas cum esset

{ of a narrow Neck, the Fox might see it and
 arcti gutturis, Vulpeculæ licuit videre &

{ be hungry, but could not taste it. The Stork
 esurire, non licuit gustare. Ciconia

{ easily suck it out with her Bill.
 facile exhausit rostro.

M O R A L.

Thus a more profitable time is to be in bym by sufferer with) wof (one exp di
 ere per sustam to for, vai se, Reges p. in the sal p. nced, bu de di.

M O R A L.

{ *Laughter* deserves *Laughter*, a *Jest* a *Jest*
 { *Risus* meretur *risum*, *jocus* *jocum*

{ a *Trick* a *Trick*, and a *Cheat* a *Cheat*.
 { *dolus* *dolum*, & *fraus* *fraudem*.

Fab. 20. { *Of the Wolf 2. and the painted Head.*
 { *De Lupo 2. & picto Capite.*

{ **T**HE *Wolf* turns about and admires a human
 { *Lupus* *versat* & *miratur* *humānum*

{ *Head* found in the *Shop* of a *Carver*, perceives
 { *caput repertum in officina sculptoris* *sensum*

{ *ving* (as indeed it was) that it had no sense
 { *tiens* (*id quod erat*) *habere* *nihil sensus*

{ *Quoth he*, O fair *Head*, there is in thee much
 { *Inquit*, O *pulchrum caput*, *est in te multum*

{ of *Art*, but nothing of *sense*.
 { *artis*, *sed* *nihil sensus*.

M O R A L.

{ *Outward Beauty* if the *inward* be present
 { *Extēna pulchritudo* si *intērna* *ad sit*,

{ is *pleasing*. But if one of them must be wanting
 { *est grata*. Sin *alterutrâ carendum est*,

{ it is better to want the *External* than the *Internal*
 { *prestat carere Extēnâ quam intēnâ*.

eo adv. pro tanto, cum edj compar. & est abl.
ab. is upon, so much. 2. 10. adv: cum
comp: by how much. 43

For that without this, sometimes incurs hatred;
Nam illa sine hac, interdum incurrit odium;

So that a Fool is by so much the more hateful,
ut stolidus sit eo odiosior,

by how much the handsomer.
quo formosior.

pulchellus a um some w^t fair or pretty

{ Of the Jackdaw. 13. monedula. (f) a Jackdaw
Fab. 14.
{ De Graculo. 13. a Jay graculus. i my

THE Jackdaw adorn'd himself with the Feathers
Graculus ornavit se plumis

of the Peacock. Thereupon seeming to himself
Pavonis. Deinde visus sibi

very pretty, he betook himself to the Family of the
pulchellus, contulit se ad genus

Peacocks, contemning his own Race. They at
Pavonum, fastidito suo genere. Illi

length understanding the Cheat, strip'd the foolish
tandem intellectu fraude, nudarunt stolidam

Bird of his Colours, and belabour'd him with
avem coloribus, & affecerunt

Blows.
plagis.

M O R A L.

{ This Fable denotes those who carry themselves
{ Hec fabula notat eos. qui gerunt se

Of

*quod equidem sciam lo fer as I know as
quod quidem in te fuit as much as lay in th*

a Vagabond, but her self settled; that Grain and
vagam, se fixam; grana &

running Water relish'd to the Ant just what
fluēta sapere Formicæ quod

Pastilles and Wine DO to the Flie; and that she
pastilli & vina Muscæ; atque se

got these not with sluggish Idleness, but with
nanciſci hæc non segni otio, at

vigorous Labour; moreover, that the Ant was
strenuâ operâ; porro, Formicam esse

merry and safe, beloved to all; last of all, a
letam, & tutam, charam omnibus; denique,

Pattern of Labour. That the Flie was full of Cares,
exēplar labōris. Muscam esse anxiam,

in Danger, troublesome to all, hated to all; and
cum periculo, infestam cunctis, invilam cunctis; de-

lastly, was a Pattern of Sloth. That the Ant being
unique, exēplar signitiēi. Formicam

mindful of Winter laid up Victuals, that the Flie
memorem hyemis reponere alimēta, Muscam

liv'd from Hand to Mouth, in the Winter must either
vivere in diem, hyeme aut

be hungry, or certainly dye.
esuritūram, aut certe moritūram.

M O R A L.

{ He that goes on to say what he list, will hear
{ Qui pergit dicere quæ vult, audiet
those

{ those things which he is not willing. The F
 { ea quæ non vult. Musc

{ if she had given good Language, had heard
 { si bene dixisset, bene

{ of her self.
 { audivisset.

Fab. 31.

{ Of the Frog 5. and the Ox. 27.
 { De Rana 5. & Bove. 27.

{ THE Frog desirous of equalling the O
 { Rana cupida æquandi Bove

{ stretch'd her self. Her Son advised his M
 { distendebat se. Filius hortabatur M

{ ther to desist from the Undertaking, sayin
 { trem desistere cœpto, inquit

{ that the Frog was nothing to an Ox. S
 { Ranam esse nihil ad Bovem. I

{ swell the second time. Her Son cries out, th
 { intumuit secundum. Natus clamitat, li

{ you burst, Mother, you will never exceed the O
 { crepes, Mater, nunquam vinces Bove

{ But when she had swell'd a third time she bur
 { Autem cum intumuisset tertium crepuit.

of doh's gift advantage mine leys
 M O R A L.

{ Every one has his Gift. This Man excels
 { Cuique sua dos. Hic excellit

Beauty

Beauty, that in Strength ; this Man is potent
Formâ, ille viribus ; hic pollet

in Riches, that in Friends : It becomes every
opibus, ille amicis : Decet unumquë-

one to be content with his own. He is able
que esse contëntum suo. Ille valet

in Body, thou in parts : Wherefore let every one
corpore, tu ingenio : Quo/circa quisque

consult himself, neither let him envy his
consultat semet, nec inuideat

Superior which is a miserable thing, neither
superiõri quod est miserum, nec

let him desire to contest, which is Folly.
optet certâre, quod est stultitiæ.

{ Of the Horse 28. and the Lion. 7.

Fab. 32.

{ De Equo 28. & Leõne. 7.

THE Lion came to eat the Horse, but
Leo venit ad comedendum Equum, sed

wanting Strength through Old Age, began to stu-
carens viribus præ senectâ, cepit medi-

dy a Trick, he professes himself a Physician,
trâre artem, proficitur se medicum,

he stays the Horse with a Circuit of Words. The
moratur Equum ambage verborum.

Horse opposes Cheat to Cheat, and Trick to Trick.

Equus opponit dolum dolo, & artem arti.

ambage is a bl: sing. ambages plur. f. a long
circumstance of words, a tedious story, a long
paraph

{ He feigns himself lately in a thorny place, he pray
{ Fingit se nuper in spinoso loco, orat

{ that the Physician looking on it, would draw out
{ ut Medicus inspiciens, educat

{ the Thorn. The Lion obeys. But the Horse strikes
{ sentem. Leo paret. At Equus impingit

{ his Heel on the Lion with as much Force he could
{ calcem Leoni quantâ vi potuit,

{ and forthwith betakes himself to his Heels. The
{ continuo coniecit se in pedes.

{ Lion scarce at length coming to himself (for he was
{ Leo vix tandem rediens ad se (fuerat enim

{ near kill'd with the Blow) saith, I am re
{ prope exanimatus ista) inquit, fero pro

{ warded for my Folly, and he hath escaped justly
{ tium obstititiam, & is effugit jure

{ for he has reveng'd deceit with deceit.
{ nam ultus est dolum dolo.

M O R A L

{ Simulation is worthy of hatred, and to be caught
{ Simulatio est digna odio, & capienda

{ with Simulation. An Enemy is not to be feared,
{ Simulatiōe. Hostis non est timendus,

{ who makes show of being an Enemy; but who,
{ qui prae se fert -- hostem; sed qui,

{ when he is an Enemy, counterfeits Good will, he
{ cum sit hostis, simulat benevolentiam, is

*impingo i. ere. Ego actionem lo hit fast or show against (or in a
spina & sentis in a thorn) ex animatus a. m. troubled
in mind a. p. m. d. struck dead*

{ indeed is to be feared, and is most worthy of
 { quidem est timendus & dignissimus

{ hatred.
 { odio.

{ Of the Horse 28. and the Ass. 11.
 { De Equo 28. & Asino. 11.

Feb. 33.

{ THE Horse adorn'd with a Saddle and
 { Equus ornatus Sella &

{ Trappings, ran along the way with huge
 { Phaleris, currēbat per viam cum ingēti

{ neighing. The Ass loaden by chance stands in the
 { hinnitū. Asellus onustus forte obstat

{ way of him running. The Horse storming
 { currēti. Equus fremebundus

{ with anger, and champing fiercely his frothy
 { irā, & mandens ferociter spumantia

{ Bit: Thou sluggish and dull Ass, saith he,
 { fræna. Ignāve & tarde inquit

{ why dost thou make a stop to the Horse? Make
 { quid obsistis Equo? Cede

{ way, I say, or I kick thee with my feet. The Ass
 { inquam, aut proculcābo pedibus. Asellus

{ not daring to bray to the contrary, silent gets
 { non ausus rudere contra, tacitus

{ out of the way. The Horse flying on and straining
 { cedit. Equo provolāti, intendēti

proculcābo is to trample upon, or to tread down his

inguen inquit (n)
necesse (adj) / must need (a) necessary

(50)

{ his pace, burst his Groyn. Then being unuseful
{ cursum, crepat inguen. Tum inutilis

{ for Race and Show, is stript of his Ornaments,
{ cursui & ostentui, spoliatur ornamētis,

{ and then is sold to a Carman. Afterwards the Ass
{ deinde venditur Carrario. Postea Asellus

{ sees him coming with a Cart, and speaks to him:
{ videt venientem Carro, & affatur:

{ Hark you, good Sir! what Ornament is that?
{ Heus, bone vir! quid ornamēti est istud?

{ Where is the gilded Saddle, the studded Girths?
{ Ubi aurata Sella, bullata cingula?

{ Where is your fine Bridle? Thus, Friend, it was
{ Ubi nitidum frænum? Sic Amice erat

{ necessary to happen to your proud Worship.
{ necesse evenire superbiēti.

M O R A L.

{ Most Men are pufft up in Prosperity, mind-
{ Plerique sunt elati in secundis memo-

{ ful neither of themselves nor of Modesty; but
{ res nec sui nec modestiæ; sed

{ because they grow insolent by Prosperity, they run
{ quia insolēscunt prosperitate, incurrunt

{ into Adversity. I should advise those to be cautious
{ adversitatem. Monerem eos esse cautos

{ who seem happy, for if the Wheel of Fortune
{ qui vidētur felices, etenim si rota Fortūnæ

should

{ *should be turn'd about, they will feel it to be the*
 { *fuert circumācta, sentient esse*

{ *miserablest kind of misfortune to have been happy*
 { *miserrimum genus infortunii fuisse felices*

{ *That Evil also is added to the heap of their un-*
 { *Id mali quoque accedit ad cumulum in*

{ *happiness, that they are contemn'd by those whom*
 { *felicitatis, quod contemnuntur ab iis quos*

{ *they themselves contemn'd, and they laugh at*
 { *ipsi contempere, & ii ridemur ab*

{ *by them, whom they themselves have laugh at.*
 { *iis quos ipsi rident.*

{ *Of the Birds and the four footed Beasts. Fab. 34.*
 { *De Avibus & Quadrupedibus.*

{ *There was a Battle of the Birds with the*
 { *Erat pugna Avibus cum*

{ *Beasts. There was on both sides hope, on both*
 { *Quadrupedibus. Erat utrinque spes, utrinque*

{ *sides fear, on both sides danger. The Bat*
 { *metus, utrinque periculum. Vespertilio*

{ *leaving his Companions, revolted to the Enemy;*
 { *relictis Sociis, desert ad Hostes; desert*

{ *the Birds overcome, the Eagle being their Captain*
 { *Aves vincunt, Aquila Duce*

{ that Treachery was meant, he feigns a Disease
 { *Insidias fieri, simulat Morbum*

{ to be the cause; he beseeches the Fox to go
 { *esse causam; orat Vulpeculam ire*

{ to pray to the Gods for him. The Fox grieving
 { *deprecatum Deos. Vulpes dolens*

{ that his Plot did not succeed, goes to a Shepherd
 { *dolum non succedere, adit Pastorem,*

{ informs him that the Den of the Wolf was open,
 { *monet latebras Lupi patere,*

{ and that his Enemy being secured, might be de-
 { *& Hostem secutum, posse op-*

{ stroy'd at unawares. The Shepherd sets upon
 { *primi inopinato. Pastor adoritur*

{ the Wolf, and knocks him on the Head. The
 { *Lupum, & mactat.*

{ Fox seizes on the Den and the Prey. He had
 { *Vulpes potitur antro & praeda. Ad suit illi*

{ short joy of his Roguery, for not long after, the
 { *breve gaudium sceleris sui, nam non ita multo post*

{ same Shepherd catches her too.
 { *idem Pastor capit & ipsam.*

M O R A L.

{ Envy is a filthy thing, and sometimes pernicious
 { *Invidia est foeda res, & interdum pern-*

{ cious also to the Author himself.
 { *ciōsa quoque authōi ipsi.*

Fab. 36.

{ Of the Stag. 29.
{ De Cervo. 29.

had spied { THE Stag beholding himself in a clear
Cervus conspicuus se in perspicuo
{ Fountain, likes his long and branched Horns, but
{ Fonte, probat procera & ramosa Cornua,
{ condemns the smallness of his Legs. By chance
{ damnat exilitatem tibiarum. Fortè
{ whilst he looks, whilst he passes his Judgment,
{ dum contempātur, dum judicat,
{ the Huntsman comes, away runs the Stag. The Dog
{ Venator intervenit, fugit Cervus Canes
{ follow him flying away; but when he had entred
*from out
from after* { insectantur fugientem; sed cum intrasset
{ a thick Wood, his Horns were intangled in the
{ densam Sylvam, Cornua sunt implicita
{ Boughs. Then at last he praised his Legs, and
{ Ramis. Tum demum laudabat tibiae, &
{ condemn'd his Horns, which caused that he was
{ damnabat Cornua, quæ fecere ut esset
{ a Prey to the Dogs.
{ praeda Canibus.

M O R A L.

{ We desire things to be shun'd, we shun things
{ Petimus fugienda, fugimus

officio, is eci etiam ego (ex ob & facio)
make good (re) or better (cum te) to be
unhappy (lo) for. profit (haver) do good!

{ to be desired. Those things that hurt please,
 { petēda. Quæ officium placent,
 { things that are useful displease. We desire hap-
 { quæ conferunt displicent. Cupimus beati-
 { pines before we understand where it is. We seek
 { tudinem priusquam intelligāmus ubi sit. Quærimus
 { the excellency of Riches, and the height of honour,
 { excellentiam Opum, & celsitudinem honorum,
 { we imagine happiness to be placed in these, in
 { opināmur beatitudinem sitam in his, in
 { which yet there is much of labour and grief.
 { quibus tamen est multum laboris & doloris.

unters if we have them waste consume
 { Of the Viper 30 and the File. 31 Fab. 37.
 { De Viperâ 30. & Limâ. 31
where if you wish to atterere

{ A Viper finding a File in the Smith's Shop,
 { Vipera offendens linam in Fabri officinâ,
 { began to gnaw it. The File smil'd, saying, what
 { cepit rodere. Lima lubrisit, inquires, quid
 { thou Fool, what dost thou do? Thou wilt wear out
 { inēpte quid agis? Tu contriveris
 { thy Teeth before thou wear out me, who am wont
 { tuos dentes antequam atteras me, quæ soleo
 { to gnaw off the hardness of Brass.
 { præmordere duritiem æris.

M O R A L.

{ Look again and again with whom thou hast
 { Vide etiam atque etiam qui cum tibi res

{ to do. If thou whettest thy teeth against one
 { est. Si acuas dentes in

{ stronger, thou wilt not do harm to him, but to
 { fortiozem, non nocueris illi sed

{ thy self.
 { tibi.

Obfer. id. (ex ob. de h. lib. 3. om.)

Tab. 38.

{ Of the Wolves 2. and the Lambs. 3.
 { De Lupis 2. & Agnis. 3.

{ U Pon a time there was a League between the
 { Aliquādo fuit Fœdus inter

{ Wolves and the Lambs, who have a discord by
 { Lupos & Agnos, quibus discordia est

{ Nature, Hostages being given on both sides:
 { Natūrā, obfidibus datis utiūque:

{ The Wolves gave their Whelps, the Sheep their
 { Lupi dedēre suos Catulos, Oves

{ Troop of Dogs. The Sheep being at quiet, and
 { Cohōrtem Canum. Ovibus quētis, ac

{ feeding, the little Wolves in want of their Dams,
 { pascentibus, Lupuli desiderio matrum,

{ make a howling. Then the Wolves rushing upon
 { edunt ululātus. Tum Lupi irruētes

them

{ them, cry out, *that their Faith and League*
clamitant, Fidem Fœdusque

{ *was broken, and tear in pieces the Sheep, desti-*
ruptum, laniantque Oves, desti-

{ *tute of their Guard of Dogs.*
tutas præsidio Canum.

infirma et ignorantia, unct. fulvelli
 M O R A L.

{ *It is folly if in a League thou deliver thy Guards*
Inscitia est si in Fœdere tradas tua præsidia

{ *to thy Enemy. For he who was an Enemy,*
Hosti. Nam qui fuit Hostis,

{ *perhaps has not yet ceased to be an Enemy, and*
forsan nondum desit esse Hostis, &

{ *perhaps will take an occasion why he would set*
fortassis ceperit causam cur adoritur

{ *upon thee strip of thy Guards.*
te nudatum Præsidio.

{ *Of the Wood and the Country-man.*
De Sylvâ & Rustico.

Fab. 39.

{ *At what time the Trees also had a Lan-*
Quo tempore etiam arboribus suus erat Ser-

{ *guage, a Country-man comes into the Wood, ask's*
mo, Rusticus venit in Sylvam, rogat

{ *that it might be lawful to take a help to his*
ut liceat tollere capulum ad suam

Hatchet.

{ Hatchet. *The Wood consents. The Country-man's*
 { *Secūrim. Sylva annuit. Rusticus*

{ *Ax being fitted, began to cut down the Trees.*
 { *Secūri aptatâ, cœpit succidere Arbores.*

{ *Then, and truly too late, it repented the Wood*
 { *Tum, & quidem sero, pœnituit Sylvam*

{ *of its easiness, it grieved it to be it self the cause*
 { *sue facilitatis, doluit esse seipsam causam*

{ *of its own destruction.*
 { *sui exitii.*

M O R A L.

{ *See of whom thou deservest well. There have*
 { *Vide de quo mereâris bene. Fuērunt*

{ *been many who have abused a courtesie receiv'd,*
 { *multi qui abusi sunt beneficio accēpto,*

{ *to the Destruction of the Author.*
 { *in Perniciem Authōris.*

Fab. 40.

{ *Of the Members and the Belly.*
 { *De Membris & Ventre.*

{ *THE Feet and the Hands heretofore accus'd*
 { *Pedes & Manus olim incusarunt*

{ *the Belly, that their gettings were devour'd by its*
 { *Ventrem, quod ipsōrum lucra vorantur ab eo*

{ *being idle. They give Order, either that he should*
 { *otioso. Jubent aut*

labour,

{ labour, or that he should not ask to be nourish'd.
labōret, aut nē petat ali.

{ It intreats once and again. The Hands neverthe-
Ille supplicat semel & iterū. Manus tamen

{ less deny nourishment. The Belly being wasted
negant alimētum. Ventre exhausto

{ with want, when all their Limbs began to fail,
inediā, omnes Artus cōepere deficere,

{ then the Hands would at length be officious, but
cum Manus voluit tandem esse officiōsa, verum

{ that too late. Thus all the Limbs whilst they
id fero. Ita cuncti Artus dum

{ envy the Belly, perish with the perishing Belly.
invident Ventri, pereunt cum pereunte Ventre.

M O R A L.

{ Just as it is in the Society of the Members,
Perinde atq; est in Societate membrōrum,

{ so Humane Society is constituted. One Member
ita Humāna Societas se habet. Membrum

{ needs another, a Friend needs a Friend. Where-
eget membro, Amicus eget Amico. Qua-

{ fore we must use mutual good turns, mutual
re utendum est mutuis officiis mutuis

{ assistance, neither Riches nor Dignities suffi-
operibus, neque divitiæ neque dignitates sa-

{ can singly support any man. The only and chief
tis tuentur hominem. Unicum & summum

safe-

complexes e.g. K_2HfCl_6 complex a K_2O complex
in any a great many a (60) complex

{ safeguard & Friendship of a great many.
{ praesidium est Amicitia complurium.

rate is a rate in m.p.

Feb. 41.

5 Of the Ape 32. and the Fox. 15.
 { De Simiâ 32. ☉ Vulpeculâ. 15.

THE Ape *prays* the Fox *that* he would
Simia *orat* Vulpeculam *ut* donec

{ give to him a piece of his Tail to cover his
sibi partem Caudæ ad tegendū

{ Burtocks, *for that that was a burthen to him*
 { Nates, *nans esse oneri illi.*

{ which would be of use and honour to him
{ quod foret usui & honori sibi,

{ The Fox *answers*, that it was *nothing* too much
{ *Vulpecula respondet*, esse *nihil* nimis.

{and that he had rather that the ground should
 {& se malle humum

{ be swept with his Tail, than that the Buttocks of
 { verri sua Caudâ, quàm Nates

5 the Ape should be cover'd.

Simiæ tegi.

eges être in nous
MORAL.

{ There are *who* want, *there are* who have
 { Sunt *qui* egent, *sunt* quibus

too much, that yet is a Custom to none of the rich,
superest, id tamen moris nulli divitum

that

that he will help the needy with his superfluous
ut beet egēnos superfluā

store. *prosepis is for prosepis is for pro*
76. *prosepis is for prosepis is for pro*

prosepis is for prosepis is for pro
prosepis is for prosepis is for pro

{ Of the Stag 29. and the Oxen. 27.

{ De Cervo 29. & Bobus. 27.

Fab. 42.

THE Stag flying from the Hunter, betook
Cervus fugiens Venatōrem, conjecit

himself into the Beast-house, prays the Oxen that
se in Stabulum, orat Boves ut

he may lie hid in the Manger. The Oxen de-
liceat latitare in Præsēpi. Boves ne-

ny it to be safe, for presently both the Master and
gant esse tutum, mox enim & dominum &

the Servant would be there. He says, that be
Famulum affutūros. Ille ait, se

was secure if so they betray him not. The Servant
esse secūrum modò ipsi nè prodant. Famulus

comes in, sees him not, being hid with Hay,
intrat, non vider, occultum Feno,

he goes out. The Stag rejoyc'd, and now feared
exit. Cervus gestire, & jam timēre

nothing. Then one of the Oxen, grave both in
nihil Tum unus ē Bobus, gravis &

Age and Counsel, saith, it was easie to deceive
Avo & Consilio, inquit. erat facilis fallere

thus

affutūros v. de adfūm

*Ref caluit patrem & er (A24) her. & ne ut
thing of it*

{ *this Fellow (who is a Mole) but this is Labour*
{ *bunc (qui est Talpa) sed hic est Labor,*

{ *this is Pains, that thou mayst scape the sight of*
{ *hoc est Opus, ut lateas*

{ *Master (who is an Argus.) Presently after the*
{ *Herum (qui est Argus.) Mox deinde*

{ *Master comes in, who, that he might mend the*
{ *Herm introgreditur, qui, ut corrigit*

{ *negligence of the Servant, surveying all thing*
{ *negligentiam Servi, lustrans cuncta*

{ *with his Eyes, and feeling about the Manger*
{ *Oculis, & tentans Praecep*

{ *with his hand, he found the Horns of the Stag*
{ *manu, deprehendit Cornua Cervi*

{ *under the Hay; he calls upon the Servants, they*
{ *sub Feno; inclamat Famulos,*

{ *run to him, they inclose the wild Beast, they*
{ *accurrunt, concludunt feram,*

{ *take him.*
{ *capiunt.*

M O R A L.

{ *In adversity and dangers hiding places are*
{ *In adversis rebus & periculis latebrae sunt*

{ *hard to be found, either because Fortune as she*
{ *difficiles inventu, aut quia Fortuna ut*

{ *began, persecutes the miserable, or because they*
{ *cepit, exagitat miseros, aut quia ipsi*

exagita ad valde angustia vox d. them.

themselves bindred by fear, betray themselves
impēditi metu, produnt semet

by imprudence.
imprudentia.

Of the Lion 7. and the Fox. 15.

Fab. 43.

De Leōne 7. & Vulpeculâ. 15.

THE Lion sick, the Beasts visit him, the
Leo ægrotābat, Animalia visēbant, Vul-

Fox alone deferring his Duty. The Lion sends
peculâ unq̄ differēte Officium. Leo mittit

an Ambassador to him with a Letter, which ad-
Legātum ad hanc cum Epistolâ, quæ ad-

monish'd him to come, and that his presence
moneat venīre, & ejus præsentiam

would be a most acceptable thing to the Sick, neither
fore gratissimam rem ægrōto, nec

would there be any thing of danger why the Fox
fore quicquam periculi cur Vulpecula

should fear, for first of all, the Lion was most
metuat primum enim, Leōnem esse

Friendly to the Fox, and therefore very much
amicissimum Vulpeculæ, ideōque

desired to talk with him. Moreover that he was
percupere ejus colloquium. Deinde esse

sick, and kept his Bed, that although he would
ægrōtum, & decumbere, ut etiā nisi velit

hure

convalesco is ere in sum in ess: to wax strong
reco. health to get force (64) strength
convalesco is ere convalesco to recover, to wax
again. { hurt him (which was not so) yet he could not
{ nocere (id quod non erat) tamen non quæ

{ The Fox writes back, that he wishes that the Lion
{ Vulpecula rescribit, se optaret ut Leo

{ may recover, and that he would pray to the Gods
{ convalescat, oraturamque superos

{ for it; but he would by no means visit him, for
{ id cæterum minimè visuram,

{ he was terrified with the foot-steps, which foot
{ se enim terreri vestigiis quæ ve

{ steps since they are all truly towards the Den
{ itigia cum sint omnia quidem adversa antro

{ of the Lion, and none fromwards, that that thing
{ Leonis, & nulla aversa, eam rem

{ is a sign that many Beasts truly had gone in
{ esse indicium multa animalia quidem introisse,

{ but none had come out.
{ sed nullum exisse.

M O R A L.

{ Beware how thou hast trust in words, unless
{ Cave habeas fidem verbis, nisi

{ thou beware of it, thou wilt often be cozen'd
{ caveris tibi sæpe dabuntur verba

{ You must conjecture both from words, and from
{ Capienda est conjectura tum ex verbis, tum ex

{ deeds, and by these those are to be judged of.
{ factis, & ex his illa sunt iudicanda.

verba dare to cheat cozen
one

terred ere in ere, adversus a non regit Dubi:

numera (a camera a chamber) & f aspect
richer vessel to keep corn in a neat to b
no adv. whether, to w. place

{ Of the Fox 15. and the Weefel. 33.

Feb. 44

{ De Vulpeculâ 15. & Mustelâ. 33.

{ THE Fox, slender by long want, by chance
Vulpecula, tenuis longâ inediâ, fortè

{ crept into a Corn basket through a narrow gap,
repsit in fragmenti cumeram per angustiorè rimam

{ in which, when he was well fed, afterwards his
quâ cum fuit probè pasta, deinde

{ paunch being stuff'd, hinders him trying to go out
venter distētus, impedit teniātem egredi

{ again. The Weefel at a distance looking on him
rursus. Mustela procul contemplata

{ striving, at length admonishes him, if he desires
luctātem, tandem monet, si cupiat

{ to get out, he should return to the hole lean, at
exire, redeat ad forāmen macra,

{ which he had come in lean.
quò intraverat macra.

M O R A L.

{ You may see very many to be merry and brisk
Videas complures lætos & alacres

{ in a moderate state, empty of Cares, void of
in mediocritate, vacuos curis, expētes

{ troubles of Mind. But if these become rich,
molestiis Animi. Sin hi facti fuerint divites,

E

you'll

{ you'll see them *walk sad*, never *smooth*, their
 { *vidēbis eos incedere mæstos*, *nunquam porrigere*

{ *foreheads full of cares, overwhelm'd with troubles*
 { *frontem plenos curis, obrutos molestiis*

{ *of mind.*
 { *animi.*

Fab. 45.

{ *Of the Horse 28. and the Stag. 29.*
 { *De Equo 28. & Cervo. 29.*

{ **T**HE Horse *waged War with the Stag.*
 { *Equus gerēbat bellum cum Cervo.*

{ *At length, driven out of the Pastures, he begg'd*
 { *Tandem, pulsus ē Pascuis, implorābat*

{ *man's help. He returns with a Man, be*
 { *humānam opem. Redit cum homine,*

{ *descends into the Field; he that was conquer'd*
 { *descēdit in Campum; victus*

{ *before, now becomes Conqueror. But nevertheless*
 { *antea, jam fit Victor. Sed tamen*

{ *the Enemy being conquer'd, and brought under*
 { *Hoste devicto, & misso sub*

{ *the Yoke, it is necessary that the Conqueror*
 { *Jugum, est necesse ut Victor*

{ *himself should serve the Man. He carries a Rider*
 { *ipse serviat Homini. Fert Equitem*

{ *on his back, a Bridle in his mouth.*
 { *dorso, Frænum ore.*

M O R A L

M O R A L.

{ Many fight against Poverty, which being
 { Multi dēmicant contra paupertātem, quā

{ conquer'd by Fortune and Industry, the Liberty
 { victā per fortunam & industriam, Libertas

{ of the Conqueror oftentimes is lost. For they
 { Victōris sæpe interit. Quippe

{ being Masters and Conquerors of Poverty, they
 { Domini & Victōres paupertātis, inci-

{ begin to enslave themselves to Riches; they are
 { piunt servīre Divitiis;

{ tormented with the Whips of Covetousness, they
 { angūntur flagris Avaritiæ,

{ are restrain'd with the Bridle of Parsimony, neither
 { cōhibēntur Frænis Parsimonie, nec

{ do they keep any measure of getting, neither dare
 { tenent modum quærēdi, nec audent

{ they use the things got justly, indeed by a just pu-
 { uti rebus partis justè, justo quidem sup-

{ nishment of their Covetousness.
 { plicio Avaritiæ.

{ Of two Young Men.
 { De duobus Adolescentibus.

Fab. 46.

{ TWO Young Men feign that they would
 { Duo Adolescentes simulant sese

E 2

buy

in fine to all are to counterfeit, also to accuse, impeach or lay to
 ones charge, plegia alii & iudicis, to be forsworn, to forswear
 id est deum habet (ex deo geminatio) now & then, ever & anon,
 sundry times

{ buy some Victuals at a Cooks. The Cook *bust*
 { emptūros opsonium apud Coquum. Coquo agē

{ about other things, one of them takes some flesh
 { alias res, alter arripit carnen

{ out of the Basket, gives it to his Companion
 { ē Canistro, dat Socio,

{ that he might hide under his Garment. The Cook
 { ut occulat sub Veste. Coquum

{ when he saw a piece of flesh stolen from him
 { ut videt partem carnis subreptam sibi,

{ began to accuse them both of Theft. He who
 { coepit insimulare utrūque Furti. Qui

{ had taken it away, swears by Jupiter that he had
 { (a) abstulerat, pejerat per Jovem se habere

{ nothing; but he who had it, swears again and a
 { nihil; is vero qui habuit, jurat identidem

{ gain that he had taken away nothing. To whom
 { se abstulisse nil. Ad quos

{ the Cook says, the Thief truly now is unknown
 { Coquus inquit, Fur quidem nunc latet

{ to me, but he by whom you swore, look'd on
 { me, sed is per quem jurastis, inspexit,

{ he knows.
 { is scit.

MORAL

*fura & acis thievish, fura & acis, fura
ciffime, most thievish.*
(69)

M O R A L.

{ If we have sinn'd, that men do not know
{ Si quid peccavimus, id homines non sciunt

{ presently, but God sees all things, who sits upon
{ statim, at Deus videt omnia, qui sedet super

{ the Heavens, and looks into the Deep.
{ Caelos, & intuētur Abyſſos.

{ Of the Dog 6. and the Butcher.
{ De Cane 6. & Lanio.

Fa^l. 47.

{ W Hen the Dog had taken away a piece of
{ Cum Canis abstuliſſet

{ flesh from the Butcher in the Shambles, he betook
{ carnem Lanio in Macēllo, coniecit

{ himself to his feet presently as much as he could.
{ se in pedes continuo quantum potuit.

{ The Butcher, struck with the loss of the thing,
{ Lanius percūſus jactūrā rei,

{ at first held his peace; afterwards, taking courage,
{ primum tacuit; deinde, animum recipiens,

{ thus he cried out to him afar off, Ob thou most
{ sic acclamāvit procul, O fura-

{ thievish Cur, run safely, thou may'st do it scot-
{ ciffime, curre tutus, tibi licet in-

{ free, for now thou art safe, by reason of thy
{ pūne, nunc enim es tutus, ob

E 3

speed,

{ speed ; but hereafter thou shalt be watch'd more
 { *celeritatem*; posthac autem *observaberis*

{ warily.
 { *cautius*.

M O R A L.

{ This Fable signifies, that most Men then as
 { *Hæc Fabula significat, plerisque omnes tum*

{ length become more wary, when they have receiv'd
 { *demum fieri cautiores, ubi acceperint*

{ the loss.
 { *damnum*.

*mutuum in a loan, if borrow'd
 de gub. if too be latum.*

Fab. 48.

{ Of the Dog 6 and the Sheep. 23.
 { *De Cane 6. & Ove. 23.*

{ T H E Dog sues the Sheep, claiming that
 { *Canis injus vocat Ovem, clamitans*

{ she owed him Bread upon loan. She denies it
 { *debere Panem ex mutuo. Illa it inficias*

{ The Wolf, the Vulture, the Kite, are called;
 { *Lupus, Vultur, Milvus, accersuntur;*

{ they affirm the thing. The Sheep is condemn'd;
 { *affirmant rem. Ovis damnatur;*

{ the Dog seizes on the condemn'd, and fleas her.
 { *Canis rapit damnatam, ac deglubit.*

M O R A L.

M O R A L.

{ That very many are oppress'd with false Testi-
 { Plurimos opprimi falsis Testi-

{ monies, no body is ignorant ; and this little Fable
 { moniis, nemo nescit ; & hæc Fabelula

{ teaches very well.
 { docet quàm optimè.

{ Of the Lamb 3. and the Wolf. 2.
 { De Agno 3. & Lupo. 2.

Fab. 49.

{ THE Wolf meets the Lamb accompanying
 { Lupus fit obviam Agno comitanti

{ the Goat, he asks, why leaving his Mother, he ra-
 { Caprum, rogat, cur relictâ Matre, po-

{ ther follows the stinking Goat ; persuades him
 { tius sequatur olidum Hircum ; suaderque

{ that he would return to his Dam's Teats strut-
 { ut redeat ad Matris Ubra di-

{ ting with Milk ; hoping that it would so fall out,
 { stenta Lacte ; sperans ita fore,

{ that he might butcher him, being drawn aside.
 { ut laniet abductum.

{ But the Lamb said, O Wolf, my Mother com-
 { Agnus verò inquit, O Lupe, Mater com-

{ mitted me to this Goat, to him the whole care
 { misit me huic huic summa cura

{ of keeping me was given, Obeifance is to be
ſervādi data eſt, Obſequēdum

{ paid rather to her than to thee, who deſireſt
potius illi quā tibi, qui poſtula;

{ to ſeducere me with thoſe words, and preſently to
ſeducere me iſtis dictis, & mox

{ tear me in pieces, being drawn away.
diſcerpere, ſubdūctum.

M O R A L.

{ Do not give belief to all Men, for many
Noli fidem habēre omnibus, multi enim

{ whilſt they ſeem willing to be uſeful to others, do
dum vidētur velle prodēſſe aliis,

{ in the mean time conſult themſelves.
interdum conſulunt ſibi.

Fab. 50.

{ Of a Young-Man and a Cat. 34.
{ De Adoleſcēte & Cato. 34.

{ W Hen a Young-Man had had a Cat in
Cū Adoleſcens uſurpāſſet Catum in

{ delight and love, wearied Venus with his Pray-
deliciis amoribūſq; fatigāvit Venerem preci-

{ ers, that ſhe would tranſfigure the Cat into a
bus, ut tranſfigurāret Catum in

{ Woman. Venus has pity, and bears him pray-
Feminam. Venus commiſerēſcit, & audit orān-

ing.

proſum, deſ. ſui (ex proſum) pro
deſſe, deſ. ſui (ex proſum) pro
deſſe, deſ. ſui (ex proſum) pro
deſſe, deſ. ſui (ex proſum) pro

ing. The Metamorphosis is made, which very
tem. Metamorphosis fit, quæ

{ much pleas'd the Young-man, that was miserably
perplacuit Adolescēti, misere

{ in Love, for she was plump, delicately white,
amānti, nempe tota succi plenula, tota candidula,

{ all over pretty. But not long after, the Goddess,
tota elegantula. Nec vero ita multo post, Dea,

{ desiring to try whether or no the Cat had chan-
cupiens experiri nunquid Catus mutas-

{ ged her manners with her Body, sends in a little
set mores cum Corpore, immittit mus-

{ Mouse through the lower hole. There a thing hap-
culum per impluvium. Ibi res ac-

{ pen'd altogether worthy of laughter and sport.
cidit prosus digna risu atque ludo.

{ The little Woman runs after the little Beast, pre-
Muliercula insequitur Bestiolam, il-

{ sently seen. Venus angry, changed the coun-
licò conspēctam. Venus indignans, mutavit vul-

{ tenance of the Woman into a Cat.
tus Fœminæ in Catum.

M O R A L.

{ Although you thrust out Nature with a Fork,
Lieët expēllas Natūram Furcā,

{ it will always return.
usque recurret.

Of

pluvium in a gutter a house for rain water to pass.
a the Cat had changed her manners with her body
a the Cat had changed her manners with her body
a the Cat had changed her manners with her body

Tab. 51.

Of the Husband-man and his Sons.
De Agricola & Filiis.

{ A Husband-man had many young Strips
Agricola habebat complures adoleſcen

{ plings, and they were at variance amongst them
tulos, iique fuere diſcordes inter ſe

{ ſelves, whom the Father labouring to draw
quos Pater elabōrans trahere ad

{ mutual love, laying before them a little Faggot
mutuum amorem, appoſito Faſciculo

{ bids each of them to break it, being bound about
jubet ſingulos effringere circumdatum

{ with a ſhort Cord. Their weak Youth endeavour
breui Funiculo. Imbecilla etatula conā

{ your in vain. The Father unbinds it, and gives
tur nequicquam. Pater ſolvit, redditque

{ to every one a little ſtick, which when every one
ſingulis virgulam, cum quam quiſque

{ of them with his ſtrength eaſily broke, O my
pro ſuis viribus facile frangeret, O

{ Children, ſaid he, no body will be able to over-
Filioli, inquit, nemo poterit vin-

{ come you thus holding together. But if you will
cere vos ſic concordes. Sed ſi volueritis

{ rage with mutual Wounds, and wage Civil
ſavire mutuis Vulneribus, atque agitare bellum

War,

War, you will be at length a Prey to your
intestīnum, eritis tandem Præda

Enemies.
Hostibus,

M O R A L.

{ This Fable teaches that small things increase
{ Hic Apologus docet parvas res crescere

{ by Concord, and that great ones come to decay
concordiâ, magnas dilâbi

{ by discord.
discordiâ.

{ Of the Country-man and the Horse. 28. Fab. 52.
{ De Rustico & Equo. 28.

{ A Country-man brings out into the way a ~~beast~~ *beast*
Rusticus producit ad viam vacuum

{ Horse and an Ass, soundly loaden with Fardels.
{ Equum Asinūque, egregiè onūstū Sarcinulis. *a little pack*

{ The Ass being weary, beseeches the Horse, that
{ Asellus defessus, orat Equum, ut

{ taking his Burthen, he would help him, if he would
{ suscepto onere, adjuvet, si velit

{ save him. The Horse denies to do it. The Ass
{ saluum. Equus negat facturum. Asellus

{ at last, oppress'd with the weight of his Pack,
{ tandem, gravatus pondere Sarcinæ,

falls

recline as to bend, lean to a thing (u)
(76)

{ falls down and dies. The Master lays on
{ procūmbit & moritur. Herus reclinat in

{ the Horse's back the whole Loading, and the Skin
{ Equi dorsum omne Onus, & corium

{ also of the dead Ass. With which, when he
{ quoque mortui Aselli. Quibus cum ille

{ was pressed down, wretch that I am, said he,
{ deprimeretur, me miserum, inquit,

{ am tormented thus now deservedly, who erewhile
{ excrucior sic nunc merito, qui dudum

{ would not help the distressed Ass.
{ nolui opitulāri laborāti Asino,

M O R A L.

{ We are admonish'd by this Fable, that we
{ Monemur hac Fabulā, ut

{ should come with Assistance to our oppress'd
{ subveniāmus oppressis

{ Friends.
{ Amicis.

*Subvenire nequit cum dat to
help relieve succour*

Fab. 53.

{ Of the Collier and the Fuller.
{ De Carbonario & Fullōne.

{ THE Collier invited the Fuller that he
{ Carbonarius invitabat Fullōnem ut

{ would dwell in one House with him. Quotb
{ habitaret in unis edibus secum. Inquit
the

eluo + 177 mi pestis est

{ the Fuller, Friend, that is not either to my heart:
{ Fullo, mi homo, istud non est vel mihi cordi

{ desire, or useful, for I fear very much lest what
{ vel utile, vereor enim magnopere nè quæ

{ I wash clean, thou shouldst make as black as a
{ eluam, tu reddas tam atra quam

{ Coal.
{ carbo est.

*Sodalitas non est in id quod
Soda Citas atif. a fellow
Compi of men in a trade or prof
Soda Citas a man belong to fellow*

M O R A L.

{ We are admonish'd by this Fable to walk
{ Monēmur hoc Apologo ambulāre

{ with the unblameable; we are admonish'd to a-
{ cum inculpātis; monēmur devi-

{ void the Company of wicked Men, as a cer-
{ tāre Consortium sceleratōrum hominem, velut

{ tain Plague. Company draws a Man,
{ quandam Pestem. Sodalitia trahunt hominem,

{ Conversation also sinks into a Man's man-
{ Commercia etiam penetrant in mores,

{ ners, and every one becomes such as they are
{ & quisque evādit talis qualis ii sunt

{ with whom he converseth.
{ quibūscum versatur.

*evade to go or
come to, appear*

of

Feb. 54.

{ Of the Fowler and the Ring-Dove.
{ De Auceps & Palumbo.

{ THE Fowler went a Birding, he sees afar
Auceps it ventum, videt procul

{ a Ring-Dove perching in a Tree; he hastens th
Palumbum nudum in Arbore; ad properat

{ ther, finally endeavours to intrap her: He tread
denique molitur infidias: Calcibus

{ upon a Snake. It bites him. He terrified with
premit Anguem. Hic mordere. Ille exanimatus

{ the unforeseen mischief, Wretch that I am, said he
improvisio malo, Me miserum, inquit.

{ while I lie in wait for another, I my self perish.
dum insidior alteri, ipse dispereo.

M O R A L.

{ Harm watch, Harm catch.

Feb. 55.

{ Of the Trumpeter. 35.

{ De Buccinator. 35.

{ A Certain Trumpeter is taken, and carried
Quidam Buccinator capitur, abducitur

{ away by the Enemy. He trembled, and besought
ab Hostibus. Ille trepidare, supplicare

Buccina a hollow in every part
of cheek, it is self that
hollow, it is cheek that
by blowing, a trumpet, Buccina
a trumpet, a horn. Buccinator
a trumpeter, buccina a trumpet,
a trumpet, blow a horn

that they would spare him, being harmless, that he,
ut parant innoxio, se,

since he never bore any thing of Arms be-
quando nunquam gestaverit aliquid Armorum præ-

sides one poor *Trumpet*, he could not truly
ter unam *Buccinam*, ne potuisset quidem oc-

kill a Man, much less *would he*. They on the con-
sidere *hominem*, nedum *voluisse*. Illi con-

| trary, | thunder | at | him | both | with | cruel | murmuring |
| trà, | intonant | | tum | | sævo | murmure | |

and blows. Thou labour'st in vain, *thou Varlet,*
 turn *verberibus.* Nil agis, *Scelus,*

thou hurtest *most* of all, and now thou shalt
noces *maximè*, atque nunc

be here slain, because when thou thy self (as thou
hic trucidabere, quod cum ipse (ut

(confessit) *art unskilful in Military Affairs, stir-*
(fatēris) *sis imperitus Militāris rei, ex-*

rest up and moveſt mens Courage with that
cit as evibrāſque Animos iſto

thy Horn.
two Cornu.

M O R A L.

{ Who encourage others to evil, are not less
{ Qui addunt animos aliis ad mala, non sunt minus

guilty than those who do it.
nocētes quam qui perpetrant.

Of

Prax cit ad (*A. hausermanni*) em gl. fil. res. *Lavare*: (*Praxidag*)
(*a. Praxidag*) em gl. res. m. res. *fil.* (*a. Praxidag*) em gl.
or the under part, derive.

300
Blandiſſimo
ex die 19. day eight under
mament
Fab. 56.

Of the Wolf 2. and the Dog. 6.
De Lupo 2. & Cane. 6

{ A Wolf before day meets by chance
Lupus ante lucem fit obviam forte fortuito

{ a Dog in a Wood, salutes him, congratulates him
Canis in Sylva salutatur, gratulatur

{ coming thither, he asks him, by what means
adventum, rogatur, quo pacto

{ he is so trim. To whom the Dog answers,
fit tam nitidus. Cui Canis

{ Master's care causes this, my Master stroaks me
Herilis cura efficit hoc, Herus demulcet me

{ fawning upon him; I am fed from my Master
blandientem sibi; pascor de Herili

{ most neat Table, I never sleep in the open Air
nitidissima Mensa, nunquam dormio sub dio;

{ moreover it cannot be said how acceptable I am
tum non potest dici quam gratus Sum

{ to the whole Family. Quoth the Wolf, verily thou
universa Familiae. Inquit Lupus, verum tu

{ art exceedingly happy, O Dog, to whom
es multo felicissimus, O Canis, cui tam bene

{ kind and gentle a Master hath happen'd, with whom
nus & comis Herus contigit, quocumque

{ I would to God it might be permitted also to me
O utinam liceat & mihi

Servitus utriusq; Bondage, Slavery

(81)

to dwell, none of the living Creatures any where
commorari, nullum Animalium ulpiani in any place

would be more fortunate than I. The Dog see- *horeo*
esset fortunatius me. Canis *visere si sum*

ing the Wolf very desirous of a new Condition, *to continue*
dens Lupum cupidissimum novi Status, *iter itineris*

promises that he would effect it, that he should
pollicetur se effecturum, ut habeat

belong to his Master in some place or other, on
apud Herum aliquo loco

condition he would abate somewhat of his former
modo velit remittere aliquid de pristina

ferocens, and serve as a Slave. The business is
ferocia, & servire servitutem. Stat

resolv'd, it likes the Wolf to walk to the
sententia, libitum est Lupo deambulare ad

Gentleman's Seat, by the way they held very
Villam, in itinere edunt prorsus *at way*

pleasant Discourses. But afterwards, when it was
jucundissimos Sermones. Postea vero, cum

day-light, the Wolf seeing the Dog's Neck worn
illuxit, Lupus videns Canis Collum con-

bare, says, What means that Neck of thine,
tritum, inquit, Quid sibi vult isthac cervix tua,

O Dog, wholly void of hair? I was wont quoth
O Canis, prolius depilata? Solēbam inquit (r)

be, being a little fierce, to bark at, equally
ille, feroculus, allatāre, pariter

F

known

*the dog is not a slave
he is a slave to the wolf
the wolf is a slave to the dog
the dog is a slave to the wolf
the wolf is a slave to the dog*

And do I here take it for granted & know
 I am to knock for it (82) being thus

{ known and unknown, and sometimes to bite them
 { notis & ignōtis, & nonnūquam obmordēre

{ my Master not suffering that, laid on me with
 { Herus ægrè ferens id, tundēbat me

{ frequent blows, forbidding also that I should
 { crebris verberibus, prohibens etiam nè quem

{ set upon any one besides a Thief and a Wolf.
 { adorerer præter Furem Lupūmq̃ue. Eg

{ thus by being beaten was master'd and made gentle
 { sic vapulādo sum victus & factus mitior

{ and have kept this mark of my inbred churlishness
 { servavique hoc signum geniāks sævitie.

{ The Wolf hearing this, said, I will not buy
 { Lupus audito hoc, inquit, ego non em

{ the Friendship of thy Master at that rate. There
 { Amicitiam cui Heri tanti. Ita-

{ fore farewell, Dog, with that thy Servitude, my
 { que vale, O Canis, cum istāc tuā Servitūte, me

{ Liberty is better to me.
 { Libertas est potior mihi.

M O R A L.

{ It is more desirable to be Master in a mean
 { Est optabilius esse Dominum in humili

{ Cottage, and eat brown Bread, than to enjoy
 { Casa, & vorāre atrum panem, quam frui

{ dainty Table in a spacious Palace, and to live
 { opiparis menis in amplissimā Regiā, degere

opipatus a iure (et) opus & depend
 (hanc) abundantiam w. wealth
 sumptuous, dainty.

And do I here take it for granted & know
 I am to knock for it (82) being thus
 known and unknown, and sometimes to bite them
 notis & ignōtis, & nonnūquam obmordēre
 my Master not suffering that, laid on me with
 Herus ægrè ferens id, tundēbat me
 frequent blows, forbidding also that I should
 crebris verberibus, prohibens etiam nè quem
 set upon any one besides a Thief and a Wolf.
 adorerer præter Furem Lupūmq̃ue. Eg
 thus by being beaten was master'd and made gentle
 sic vapulādo sum victus & factus mitior
 and have kept this mark of my inbred churlishness
 servavique hoc signum geniāks sævitie.
 The Wolf hearing this, said, I will not buy
 Lupus audito hoc, inquit, ego non em
 the Friendship of thy Master at that rate. There
 Amicitiam cui Heri tanti. Ita-
 fore farewell, Dog, with that thy Servitude, my
 que vale, O Canis, cum istāc tuā Servitūte, me
 Liberty is better to me.
 Libertas est potior mihi.

*Enxiul a una subjecto, under y power of
passive not 11. 83. It is better for reason of
obligation, bond or obligation.*
depending and in fear. For Liberty is banish'd
obnoxium trepidūmq̃. Nam Libertas exulat

from lofty Houses, where an Injury when it comes,
sublīmi Aulā, ubi Injuria quando venit,
is to be put up, and kept in silence.
accipiēda, tacēda.

Of the Husband-man and the Dogs. 6. *spoken of*
De Agricolā & Canibus. 6. *fab. 57.*

THE Husband-man, when he had winter'd in
Agricola, cum hyemāset

the Country pretty many days, he began at length
Ruri plusculos dies, cæpit tandem

to suffer by want of things necessary; he killed
laborāre penuriā necessariūrum; interfecit

his Sheep, soon after his Goats also, and last of all,
Oves, mox & Capēllas, postrēmò,

he also slays his Oxen, that he might have where-
quoque mactat Boves, ut habeat quo

withal he might sustain his Body, almost wasted
sustētet corpusculum, penē exbau-

with hunger. The Dogs seeing that, resolve
stum inediā. Canes vidētes id, constituunt

to seek their safety by flight, for that they should
querere salutem fugā, sese enim non

not live any longer, when their Master did not
victūros diutius, quando Herus ne

{ spare even his Oxen, whose Labour he made
 { pepercit quidem Bobus, quorum operâ

{ use of in doing his Country business.
 { batur in faciēdo Rustico opere.

protinus (adv) (ex prosteras) ortho,
 MORAL.
immediately at y^e first, at y^e same time
 { If thou wilt be safe, think it time for thee
 { Si vis esse salvus, cogita protinus tibi

{ to withdraw from a Man whom thou see'st
 { decedendum esse ab eo quem vides

{ brought to that strait, that he must waste the
 { redactum ad eas angustias, ut consumat

{ necessary Tools of his Calling for the supply
 { necessaria Instrumēta operis suis quō suppleatur

{ of his present want.
 { presenti indico.

Fab. 58. { Of the Fox 15. and the Lion. 7.
 { De Vulpe 15. & Leōne. 7.

{ A FOX which was not used to the fierce-
 { Vulpecula quæ insuetam habebat immanitā-

{ nels of the Lion, viewing by chance once and
 { tem Leōnis, contemplāta fortē semel atque

{ again that Beast, trembled and fled. When
 { iterum id Animal, trepidare & fugitare. Cum

{ now the Lion had come in his way a third time,
 { jam Leo obviam sese obtulisset tertio,

the

{ the Fox was so far from fearing, that he confi-
 { *Vulpes ab fuit tantum ut metuerit, ut* confi-
 { dently went to him, and saluted him.
 { *dētar adierit illum, salutaveritque.*

M O R A L.

{ Conversation makes us all bolder, even
 { *Consuetudo facit nos omnes audaciōres, vel*
 { with those whom before we scarce dared to look
 { *apud eos quos antea vix ausi fuimus assi-*
 { upon.
 { *ccre.*

{ Of the Fox 15. and the Eagle. 12.

{ *De Vulpe 15. & Aquilā. 12.*

Fab. 59.

{ THE Fox's young one ran abroad, being
 { *Vulpeculæ proles excurrēbat forās, com-*

{ caught by the Eagle, begs his Dam's help.
 { *prehēnsa ab Aquilā, implōrat Matris fidem.*

{ She runs to him, asks the Eagle that he would let
 { *Illā occurrīt rogat Aquilam ut dimittat*

{ go her Captive Cub. The Eagle having got her
 { *Captivam prolem. Aquila nacta*

{ Prey, flies away to her Young ones. The Fox
 { *Prædam, subvolat ad Pullos. Vulpes*

{ snatching up a Fire-brand, follows, as if she would
 { *corrēpta Face, insequitur, quasi absump-*

{ destroy his Fortrefß with Fire. When now she
 { iura eſſet Munitiones incendio. Cum jam

{ had got upon the Tree, defend thy ſelf now and
 { aſcendiſſet Arborem, tuere te nunc

{ thine, ſaith ſhe, if thou canſt. The Eagle trem-
 { tuſque, inquit, ſi potes. Aquila trepi-

{ bling whilſt ſhe fears a Fire, ſaith, ſpare me
 { dans dum metuit incendium, inquit, parce mihi

{ and my young ones, I will reſtore whatſoever
 { parviſque liberis, reddidero quicquid

{ I have of thine.
 { habeo tuum.

M O R A L.

{ Underſtand by the Eagle Potent and bold
 { Intellige per Aquilam Potentes atque audaces

{ Men. By the Fox meaner People, which Rich
 { homines. Per Vulpem pauperculos, quos divites

{ Men take the liberty to oppreſs with force,
 { ſibi licere putant opprimere per vim.

{ But the injur'd ſometimes do ſoundly revenge
 { Verum læſi interdum probe ulciſcuntur

{ the Injury they have receiv'd.
 { Injuriam accēptam.

*Sata oram (87) presentis di sum tum
to hold or hang a thing before an other
to clown*

{ Of the Country-man and the Stork. 24. Fab. 60.
{ De Agricolâ & Ciconiâ. 24.

{ THE Cranes and the Geese eating up the
{ Gruibus Anseribûsque depascentibus

{ sown Corn, the Country-man sets Gins for
{ sata, Rusticus prætendit laqueum

{ them. The Cranes are caught, the Geese are
{ Gruibus capiuntur, Anseres

{ caught, a Stork also is caught. She begs, she
{ capiuntur, Ciconia etiam capitur. Illa supplicat,
{ cries out, that she is innocent, and is neither a
{ clamat, sese innocentem, & esse nec

{ Crane, nor a Goose, but the best of all Birds,
{ Gruem, nec Anserem, sed optimam omnium avium,

{ because she always was wont diligently to serve
{ quippe quæ semper consueverit sedulo inservire

{ her Parents, and to feed them decrepit with
{ Parentibus, & alere eosdem confectos

{ Old Age. I am ignorant of none of this, but
{ Senio. Me fugit nil horum, verum

{ since we have caught thee with the Guilty,
{ postquam cepimus te cum nocentibus,

{ with them also thou shalt die.

{ cum eis etiam morieris.

M O R A L.

{ He that commits a Crime, and he who joyns
 { Qui committit flagitium, & is qui adiungit
 { himself a Companion to the wicked, are punish'd
 { se Socium sceleratis, plectuntur
 { with equal Punishment.
 { pari Pœnâ.

Fab. 61.

{ Of the Cock 1. and the Cat. 34.
 { De Gallo 1. & Cato. 34.

{ THE Cat comes to eat the Cock, but
 { Catus venit ad comedendum Gallum,
 { not having cause enough to hurt him
 { non habens autem causæ satis ad nocendum
 { begins to accuse the Cock, alledging, that it was
 { occipit criminari Gallum, dictitans, esse
 { a noisy Bird, to wit, that wakens with
 { obstreperam Avem, utpote, quæ expergeficiat
 { his shrill voice Men sleeping in the Night. He
 { acutâ voce homines dormientes Noctu. Ille
 { saith, that he is innocent, since he so rouses Mor-
 { ait, se innocentem, cum sic excitet Mor-
 { tals to their Work. The Cat in the mean while
 { tales ad Opera. Catus interea
 { thunders out, 'tis to no purpose, thou Varlet, thou
 { intonat nil agis, Scelēste, rem

bale

*perseverantius ab more perseveranter
hinc or lastingly*

{ shalt to do with thy Mother, nor dost thou forbear
habes cum Matre, nec abstinēs

{ thy Sister. When the Cock endeavour'd to clear
à Sorōre. Cum Gallus niterētur expurgāre

{ himself of that also, the Cat more stedily, ra-
id quoque, Catus perseverantius se-

{ ging, saith, neither does this do any thing, thou
viens, inquit, nec hoc quicquam faciet, tu

{ shalt be torn in pieces to day by me.
discerpēris hodie mihi.

M O R A L.

{ It is an old saying, it is easie to find a stick
Est vetus dictum, est facile invenire baculum

{ that thou may'st beat a Dog. An ill Man, if
ut cēdas Canem. Malus, si

{ he has a mind to't, right or wrong, will ruine
libitum fuerit quo jure quave injuriā, te præcipi-

{ thee.
tem dabit.

{ Of the Shepherd and the Country-man.

{ De Opiliōne & Agricolis.

Fab. 62.

{ A Boy fed his Sheep in a high Ground, and
Puer pascēbat Oves editiōre pratulo, atque

{ crying out three or four times in jest, that the
clamitans terque quaterque per jocum,

*editus a non = procellus high, lofty
edificior, editior, editissimus a non higher very
high*

{ Wolf *was* there, raised the Country-men round
 { Lupum adēsse, exciēbat Agricolas undi-

{ about. They being often cozen'd, whilst they
 { que. Illi sēpius illūsi, dum non

{ come not to help him, begging Aid in good earnest,
 { subveniunt implorānti, auxilium seriò,

{ his Sheep become a Prey to the Wolf.
 { Oves fiunt Præda Lupo.

M O R A L.

{ If any one has been accusom'd to lye, credit
 { Si quispiam consueverit menti, fides

{ will not be given him easily, if at any time
 { non habebitur huic facili, si quando

{ he speak truth.
 { dixerit verum.

Fab. 63. { Of the Eagle 12. and the Crow. 14.
 { De Aquilâ 12. & Corvo. 14.

{ THE Eagle flies down from a high Rock
 { Aquila devolat editissimâ Rupe

{ upon the back of a Lamb. The Crow seeing that,
 { in tergum Agni. Corvus videns id,

{ is pleased as an Ape to imitate the Eagle, lets him-
 { gestit velut Simia imitâri Aquilam, demittit

{ himself down upon the fleece of a Ram; being
 { se in vellus Arietis;

pitch'd there, he is intangled; *being intangled,*
demissus *impeditur;* *impeditus,*

is caught; *being caught,* is thrown to the
comprehenditur; *comprehensus,* *projicitur*

Boys.

Pueris.

M O R A L.

{ Let every one judge of himself, not by others,
 { *Quisque æstimet se, non aliorum,*

but by his own ability. Set about that which
sed suâ virtute. Tentes id quod

is in thy Power.
possis.

{ Of the Envious Dog and the Ox. 27.
 { *De Invido Cane & Bove. 27.*

Fab. 64.

A Dog lay in the Rack full of Hay.
Canis decumbēbat in Præsēpi pleno Fœni.

The Ox comes to eat. The Dog raising him-
Bos venit ut comedat. Canis origens se-

self, forbids him. Quoth the Ox, the Gods de-
se, prohibet. Inquit Bos, Dii per-

stroy thee with that thy Envy, who neither feed-
dant te cum isthac tua invidiâ, qui nec vesce-

rest on Hay thy self, nor suffereſt me to eat of it.
ris Fœno nec sinis me vefci eo.

M O R A L.

M O R A L.

{ Many are of that disposition, that they en-
 { *Plerique sunt eo ingenio, ut invident*

{ those things to others, which are of no use
 { *ea aliis, quæ sunt nulli usui*

{ themselves.
 { *sibi.*

Fab. 65. { Of the Jackdaw. 13 and the Sheep. 23.
 { *De Corniculâ 13. & Ove. 23.*

{ THE Jackdaw chatters upon the back of
 { *Cornicula strepitat in dorso.*

{ the Sheep. Quoth the Sheep, if thou shouldst
 { *Oviculæ. Inquit Ovis, si*

{ thus chatter to a Dog, thou wouldst suffer for
 { *sic obstreperes Cani, feres infortuniam.*

{ But, saith the Jackdaw, I know over whom
 { *At, inquit Cornicula, Scio quibus*

{ insult, being troublesome to the gentle, but friendly
 { *insultem, molestâ placidis, amicis*

{ to the surly.
 { *sevis.*

M O R A L.

{ Evil Men insult over the innocent and the gentle
 { *Mali insultant innocentibus & mitibus.*

But

But the touchy and mischievous no body provokes.
Sed feroculos & malignos nemo irascit.

Of the Peacock 36. and the Nightingal. 37. Fab. 66.
De Pavōne 36. & Lusiniâ. 37.

THE Peacock complains to Juno, the
Pavo queritur apud Junonem,

Wife and Sister of Jupiter, that the Nightin-
conjugem & Sororem Jovis, Lusini-

gal sung sweetly, but that he was laught at
am cantillare suave, se autem irridei

by all, because of his hoarse squawling To whom
ab omnibus, ob raucam ravim. Cui

Juno replies, Every one has his Gift from the
Juno Cuique dos sua à

Gods; the Nightingal excels in singing, thou in
Diis; Lusinia longe superat cantu, tu

Feathers: It becomes every one to be content
Plumis: Decet unumquemque esse contentum

with his Lot.
sua Sorte.

M O R A L.

{ What God gives, let us receive with a grateful
{ Quæ Deus largitur, sumamus grato

mind, nor let us seek greater things.
animo, neque queramus majora.

Of

Fab. 67. { *Of the old Weefel 33. and the Mice.* 4
 { *De ſeniculâ Muſtēlâ 33. & Muribus.* 4

{ **T** *H E Weefel, by reaſon of old Age, wanting*
Muſtēla præ Senio, carens

{ *ſtrength, was not now able, as he was wont, to*
viribus, non jam valēbat, ita ut ſolēbat,

{ *pursue the Mice; he began to bethink himſelf of*
inſequi Mures; capit mediārī

{ *a Trick; he hides himſelf in a heap of Meal*
dolum; abſcondit ſe in colliculo farinæ

{ *thus hoping that it would fall out that without*
ſic ſperans fore ut citra

{ *any pains he ſhould hunt. The Mice approach*
labōrem veniunt. Mures accurrunt

{ *and whiſt they deſire to eat the Meal, they are*
 { *& dum cupiant eſcitāre Farinam,*

{ *devour'd every one of them by the Weefel.*
vorantur ad unum omnes à Muſtēla.

M O R A L.

{ *When any one ſhall be deſtitute of ſtrength*
 { *Ubi quiſpiam fuerit deſtitutus viribus,*

{ *they have need of Wit. Lyſander the Lacedæmo-*
 { *opus eſt Ingenio. Lyſander Lacedæmo-*

{ *nian was wont ever now and then to ſay, Where*
 { *nus ſolēbat ſubinde dicere, Quo*

the Lion's Skin would not reach, the Fox's was
Leonina pellis non parvenit, Vulpinam

to be sow'd on.
esse assuendam.

Of the Country-man and the Apple-tree. *Fab. 68.*
De Rustico & Malo.

A Certain Country-man gathered yearly
Quidam Rusticus legēbat quotānnis

very well-relish'd Apples from an Apple-tree
sapidissima Poma ex Malo

which he had in a neighbouring Field; he pre-
quam habēbat in proximo Agēllo; do-

sented them, when gathered, to his City Master,
nābat lecta Urbāno Hero,

who, tempted with the incredible sweetness of
qui, illēctus incredibili dulcedine

the Apples, got at last the Apple-tree to himself.
Pomorum, transtulit tandem Malum ad se.

Which being very old, presently withered, and
Quæ veterrima, repēntē exaruit, atque

there the Apples and the Tree likewise perish'd.
ibi Poma & Malus pariter periēre.

Which, when it was told the Master of the
Quod, cūm nuntiaretur Patri-

Family,

{ Family, *Alas!* said he, it is difficult to trans-
 { familias, *Heu!* inquit, difficile trans-

{ plant an aged Tree, there had been enough
 { plantāre annōsam Arborem, fuerat satis,

{ and more (if I had known how to put a Bridle
 { sup̄erque (si novissem imponere Frænum

{ upon my desire) to gather Fruit from the branches
 { meæ cupiditatī) decerpere Fructus ramo.

M O R A L.

{ They that are too wise, and pursue forbid
 { Qui nimium sapiunt, atque sequuntur incon-

{ den things, play the Fool; he who restrains his
 { cēssa, desipiunt; qui cohibet sua

{ desires, is wise.
 { Vota, sapit.

Fab. 69.

{ Of the *Lion* 7. and the *Frog*. 5.
 { De *Leōne* 7. & *Ranā*. 5.

{ THE Lion, when he heard a Frog speaking
 { Leo, cum audiret Ranam magni

{ big, thinking it to be some great Beast,
 { loquacem, putans esse aliquod magnum animal,

{ turn'd himself back, and standing still a little,
 { vertit se retro, stanque parum,

{ sees the Frog coming out of the Pool, whom he
 { videt Ranam exultantem Stagno, quam
 presently,

presently, *iraged*, trod under his feet,
statim, indignabundus, conculcavit pedibus,

saying, thou shalt not cause any more with thy
inquiens, non movēbis amplius

outcry any Beast to look at thee.
clamōre ullum Animal ut perspiciat tē.

M O R A L.

{ The Fable signifies that there is nothing found
 { *Fabula significat quod nihil reperitur*

in noisy Men besides a Tongue.
apud verbōsos prāter Linguam.

{ Of the Pismire 38. and the Dove. 39.

{ De *Formicā. 38. & Colūmbā. 39. Fab. 70.*

THE Pismire being thirsty, goes down into
Formicā sitiens, descēdit in

the Fountain, where whilst she would drink, fell
Fontem, ubi dum vult bibere, cecidit

into the Water. A Dove sitting upon a Tree
in Aquam. Colūmba supersidens Arborem

hanging over the Fountain, when she saw the
imminētem Fonti, cum conspiceret

Ant to be overwhelm'd in the Water, she
Formicam obrui Aquis,

he presently breaks a little branch from the Tree
continuo frangit ramulum ex Arbore

G

with

{ *with her Bill, and without delay threw it down*
 { *Rostro, sine morâ dejicit*

{ *into the Fountain, to which the Ant applying*
 { *in Fontem, ad quem Formica applicat*

{ *her self, recovered her self out of the Water*
 { *se, recēpit se ex Aquis*

{ *into safety. By chance a Fowler came thither, and*
 { *in tutum. Obiter Auceps advenit,*

{ *that he might catch the Dove, erects his Arrows*
 { *ut venētur Colūmbam, erigit Calamos*

{ *The Ant perceiving it; bit one of the*
 { *Formica percipiens id, momōrdit alterum*

{ *Fowler's feet; the Fowler, mov'd with the pain*
 { *Aucupis pedem; Auceps, concitus eo dolōre*

{ *lets fall his Arrows, with the noise whereof the*
 { *dimittit Calamos, quorum strepitu*

{ *Dove being frighted, flying from the Tree*
 { *lūmba territa, aufugiens ex Arborē*

{ *escapes the danger of her Life.*
 { *evāsit periculum Vitæ.*

M O R A L.

{ *The Fable signifies, when the Brutes are grateful*
 { *Fabula significat, cum Bruta grata sunt*

{ *to their Benefactors, those who are endued with*
 { *in Beneficos, qui particeps sunt*

{ *Reason, by so much the more ought to be so.*
 { *Rationis, eo magis debent esse.*

{ Of the Peacock 36. and the Magpie. 40.
 { De Pavōne 36. & Picā. 40.

Fab. 71.

{ THE Nation of Birds when they wandered
 Gens Avium cum vagantur

{ at liberty, desired to have a King given them.
 libere, optabat Regem dari sibi.

{ The Peacock thought himself the most worthy
 Pavo putabat se imprimis dignum

{ to be chosen, because he was the most beautiful
 qui elegeretur quia esset formosissimus.

{ He being receiv'd for their King, saith the Mag-
 Hoc accepto in Regem, inquit Pi-

{ pie, O King, if the Eagle shall begin to pursue
 ca, O Rex, si Aquila cœperit insequi

{ us very strenuously, as he is wont, during thy
 nos perstrenuè, ut solet, te Im-

{ Reign, how wilt thou drive him away?
 perante quomodo illam abiges?

{ By what means wilt thou save us?
 Quo pacto servabis nos?

M O R A L.

{ The Fable signifies, that Princes should be
 Fabula significat, Principes oportere

{ chosen not only for their comeliness, but for their
 elegi non modo propter pulchritudinem, sed ob

{ Courage and Prudence
 Fortitudinem & Prudentiam..

Fab. 72. { Of the Sick Man and the Physician.
De Agrōto & Medico.

{ THE Physician had a Sick Man in Cure, he
Medicus Ægrōtum curābat, ille

{ at last died. Then saith the Physician to his
tandem moritur. Tum inquit Medicus ad

{ Friends, This Man died through Intemperance.
Cognātos, Hic periit Intemperantiā.

M O R A L.

{ Unless a Man leaves Tippling and Lust
Nisi quis reliquerit bibacitatem & libidinem

{ early, either will never come to full Age, or
maturè, aut nunquam perveniet ad Etātem, aut

{ will have a very short old Age.
habitūtrus est per brevem senectūtem.

Fab. 73. { Of the Lion and some others.
De Leōne & quibūsdam aliis.

{ THE Lion, the Fox, and the Ass go a Hunt.
Leo, Vulpes, & Asinus eunt Venā-

{ ing: A large Prey is taken; what is taken,
tum: Ampla Venatio capitur; capta,

{ is commanded to be divided. The Ass allotting
jussa partiri. Asino ponēte

{ so every one equal shares : The Lion roared ; he
 { *singulis singulas partes : Leo irrugit ;*

{ seizes on the Ass, and tears him in pieces. After-
 { *rapit Asinum, ac laniat. Postea*

{ wards he gives that employment to the Fox : who
 { *dat id negotii Vulpeculæ : quæ*

{ being more cunning, when having offer'd the
 { *astutior, cum proposita*

{ far better part to the Lion, reserv'd scarce a
 { *longe optime particula Leoni, reservasset vix*

{ very small one. The Lion asks, by whom he was
 { *minimam. Leo rogat, à quo sic*

{ so well taught ? To whom he answer'd, the
 { *docta sū ? Cui illa*

{ Calamity of this Ass has taught me.
 { *Calamitas Asini docuit me.*

M O R A L.

{ Happy whom other mens dangers make cautious.
 { *Fœlix quem aliena pericula faciunt cautum.*

{ Of the Kid 21. and the Wolf. 2.

{ De Hædo 21. & Lupo. 2.

Fab. 74.

{ THE Kid looking out at the Window,
 { *Hædus prospēctans è Fenestrâ,*

{ dared to fall upon the Wolf, passing by, with
 { *audēbat incessere Lupum, præter eūntem,*

{ *reviling.* To whom the Wolf said, 'tis not thou,
 { *convitiis.* Cui Lupus ait, non tu,

{ wretch, that revilest me, but the Place.
 { *scelēste, convitiārīs mihi, sed Locus.*

M O R A L.

{ Time and Place always add boldness
 { *Tempus & Locus semper addunt audaciam*

{ to Men.
 { *Homini.*

Fab. 75.

{ Of the Ass II. and Jupiter.
 { *De Asino II. & Jove.*

{ AN Ass serving a certain Gardiner, when
 { *Asinus serviens cuidam Olitōri, cum*

{ he eat little, and wrought much, obtained
 { *comederet parum, & laborāret multum, exo-*

{ by prayer of Jupiter, that he would send him
 { *iārit Jovem, ut mitteret sibi*

{ another Master. Therefore Jupiter commands,
 { *aliū Dominū. Itaque Jupiter mandat,*

{ that he should be sold to a Potter. With whom
 { *ut veniat Figulo. Apud quem*

{ when the Ass wrought in carrying of Clay, Bricks,
 { *cum Asinus laborāret in deportādo Lutum, Lateres,*

{ Tiles, and the like; he prays Jupiter a second
 { *Tegulas, & hujusmodi; precatur Jovem secūdo*

time,

{ time, that he might serve another Master. Jupiter
 { ut deserviat alteri Domino. Jupiter

{ commands again that he should be sold to a Tanner.
 { mandat iterum ut venundetur Coriario.

{ Whom the Ass serving with much Labour, and
 { Cui Asinus serviens multo Labore, &

{ little Food, with a sigh said, woe is me, who
 { pauco 'Cibo, cum gemitu ait, heu me miserum, qui

{ leaving the better Masters, am come to a worse;
 { omittens meliōres Dominos, pervēni ad deteriōrem;

{ with whom, as I see, my Hide, even after
 { apud quem, ut video, Corium meum, etiam post

{ Death, shall be tormented.
 { Mortem, cruciabitur.

M O R A L.

{ We always condemn those things that are
 { Semper damnāmus quæ sunt

{ present, and we desire new ones, which (as it
 { præsentia, & appetimus nova, quæ (ut

{ is wont to be said) are not better than the old
 { solet dici) non sunt potiōra vete-

{ ones.
 { ribus.

Fab. 76. { *Of the Old Woman and her Maids.*
 { *De Anu & Ancillis.*

{ *A* Certain Old Woman had at home a great
 { *Quædam Anus habēbat domi com-*

{ many Maids, whom she roused up before
 { *plūres Ancillas, quas excitabat antequam*

{ break of day to work, every day at the crowing
 { *lucesceret ad opus, quotidie ad cantum*

{ of the Cock, which she had in her House. The
 { *Galli, quem habēbat Domi.*

{ Maids at length mov'd with tiresomeness of their
 { *Ancillæ tandem commō:æ tadio quoti-*

{ daily business, beheaded the Cock, hoping, he be-
 { *diāni negotii, obtruncant Gallum. sperāntes, illo*

{ sing now kill'd, that they should sleep till the mid-
 { *jam necāto, se dormitūras in me-*

{ dle of the days. But these hopes deceiv'd the
 { *dios dies. Sed hæc spes frustrata est*

{ poor Girls. For their Mistress, when she knew
 { *mileras. Hæc enim, ut rescivit*

{ that the Cock was kill'd, commands them
 { *Gallum interemptum, jubet*

{ thence forwards to rise at Midnight.
 { *deinceps surgere intempēstā nocte.*

M O R A L.

M O R A L.

{ Not a few whilst they endeavour to avoid
 { Non pauci dum student evitāre

{ an evil, fall into a greater.
 { malum, incidunt in gravius.

{ Of the Ass 11. and the Horse. 28.

Fab. 77.

{ De Asino 11. & Equo. 28.

{ T H E Ass thought the Horse happy, because
 { Asinus putābat Equum beātum, quod

{ he was fat, and lived in Idleness; but he call'd
 { esset pinguis, & degeret in Otio; verò dicēbat

{ himself unhappy, because he was lean, and
 { se infelicem, quod esset macilēntus, &

{ raw-boned, was daily employ'd by his unmerciful
 { strigōsus, & quotidie excercerētur ab immīti

{ Master in carrying of Burdens. Not long after,
 { Hero ferēdis Oneribus. Haud multo post,

{ they cry'd, to Arms. Then the Horse kept not
 { clamātum, est Arma. Tum Equus non repulit

{ the Bridle from his Mouth, a Rider from his Back,
 { Frænum Ore, Equitem Dorso,

{ nor a Weapon from his Body. The Ass seeing
 { nec Telum Corpore. Asinus viso

{ this, gave the Gods great thanks that they had
 { hoc, agēbat Diis magnas gratias quod fecissent
 made

{ made him an Ass, not a Horse.
 { se Asinum, non Equum.

M O R A L.

{ They are miserable whom the Rabble judge to
 { Miseri sunt quos Vulgus judicat

{ be happy; not a few are happy, which think
 { beatos; non pauci beati, qui putant

{ themselves miserable. The Cocker calls the King
 { se miserimos. Sutor Crepidarius dicit Regem

{ happy, whom he sees to have all things in his
 { felicem, quem videt rerum omnium compotem

{ Power, not considering with how many things
 { non considerans in quantas res

{ and cares he is distracted, whilst he himself
 { sollicitudines distrabatur, dum ipse

{ sings with his happy Poverty.
 { cantillat cum optima Paupertate.

Fab. 78.

{ Of the Lion 7. and the She-Goat. 41.
 { De Leone 7. & Capra. 41.

{ A Lion seeing by chance a Goat walking
 { Leo conspicatus forte Capram ambulantem

{ on a high Rock, advises her that she should ra-
 { edita Rupe, monet ut potius

{ ther descend into the green Meadow. Quod
 { descendat in viride Pratum. Inquit

the

{ the Goat , I should do so, perhaps, if thou
 { Capra, facerem fortassis, si tu

{ wert away, who perswadeest me not to that that
 { abesses, qui suades mihi non istud ut

{ I might take any Pleasure from thence, but
 { Ego capiam ullam voluptatem inde, sed

{ that thou, being hungry, may'st have what thou
 { ut tu, famelicus, habeas quod

{ may'st devour.
 { vores.

M O R A L.

{ Give not Credit to all. For some do not
 { Ne habeas Fidem omnibus. Quidam enim non

{ consider thee, but themselves.
 { consulunt tibi, sed sibi.

{ Of the Vultur 42. and other Birds.
 { De Vultur 42. & aliis Avibus.

Fab. 79.

{ THE Vultur feigns that he would celebrate
 { Vulture adsimulat se celebrare

{ his Anniversary Birth-day. He invites the Birds
 { Annum Natālem. Invitat Aviculas

{ to Supper. They come most of them. The
 { ad Cœnam. Veniunt pleraque omnes.

{ Vultur receives them at their coming with great
 { Vultur accipit venientes magno
 applause

{ *applause and favour* : Being receiv'd, he tears
 { *plausu favoribūsq̄ue* : Accēptas,

{ *them in pieces.*
 { *laniat.*

M O R A L.

{ *They are not all Friends who speak fair,*
 { *Non sunt omnes Amīci qui blande dicunt,*

{ *or feign that they would do kindly. Hence*
 { *aut simulant se velle facere benigne. Hinc*

{ *Ovid,*
 { *Ovidius,*

{ *Often under Hyblean Honey Poison lies hid,*
 { *Sæpe sub Hyblæo Melle Venēna latent.*

Fab. 80. { *Of the Geese 43. and the Cranes. 8.*
 { *De Anseribus 43. & Gruibus. 8.*

{ **T** *HE Geese and the Cranes fed together*
 { *Anseres & Grues pascebāntur simul*

{ *in the same Field. The Fowlers being seen,*
 { *in eōdem Agro. Venatoribus autem visis,*

{ *the Cranes, because they were light, presently flew*
 { *Grues, quod essent leves, statim evo-*

{ *away; but the Geese, hindred with the load*
 { *lavērunt; Anseres vero, impedīti onere*

{ *of their Bodies, could not get upon the Wing,*
 { *Co p̄is, subvolāre non poterant,*

and

{ and so they were caught.
 { itaque capti sunt.

M O R A L.

{ The Fable signifies, that in the taking of
 { Fabula significat, quod in expugnatione

{ Towns, the Poor easily get away; but the Rich
 { Urbium, Inopes facile fugiunt; Divites autem

{ being taken, are made Slaves.
 { capti, Serviunt.

{ Of Jupiter and the Ape. 32.

{ De Jove & Simiâ. 32.

Fab. 81,

{ Jupiter desiring very much to know which of
 { Jupiter percipiens scire quisnam

{ the Mortals produced the prettiest Children, Com-
 { Mortalium ederet scitissimos Liberos, Ju-

{ mands to be called together whatsoever there is
 { bet convocari quicquid est

{ any where of Animals. They flock to Jupiter
 { uspiam Animantium. Concurrunt ad Jovem

{ from all Parts. There was now present the Race
 { undique. Aderat jam Genus

{ of Birds and Beasts; amongst which, when the
 { Alitum Pecudumque; inter quas, cum &

{ Ape also came, carrying her deformed Young ones
 { Simia advenisset, gestans deformes catulos

in

{ *in her Arms.* No body could refrain from laugh
 { *Brachius.* Nemo potuit temperare ri-

{ *sing, even Jupiter himself laugh'd very pro-*
 { *su, quinetiam Jupiter ipse risit admodum pro-*

{ *fusely.* Then presently quoth the Ape her self,
 { *fusè.* Ibi continuo inquit Simia ipsa,

{ *Yes, even Jupiter our Judge knows that my*
 { *Imo, & Jupiter noster Judex novit meos*

{ *little ones do very much excel all, as many*
 { *catulos magnopere præcellere omnes, quotquot*

{ *as are present.*
 { *ad sunt.*

M O R A L:

{ *His own is handsom to every one, as is the*
 { *Suum pulchrum cuique, ut est*

{ *Proverb.*
 { *Adagium.*

Fab. 82. { *Of the Oak 44. and the Reed. 45.*
 { *De Quercu 44. & Arundine. 45.*

{ *T* HE Oak heretofore full of Pride and Inso-
 { *Quercus olim plena Fastus atque Inso-*

{ *lence, set upon the Reed, saying, come now*
 { *lentie, aggressa est Arundinem, inquiring, agedum*

{ *if thou hast a valiant heart, march out now to*
 { *si pectus animosum est tibi, procède nunc ad*

Battle

{ Battle, that the event may shew whether of us
 { Pugnam, ut evētus ostēdat utra nostrum

{ two excels in strength. The Reed not at all
 { duārum præstet viribus. Arundo nihil

{ wondring at the so great swaggering of the Oak,
 { mirāta tantum exultatiōnem Quercūs,

{ and the vain bragging of his Courage, thus
 { & vanam jactatiōnem Fortitudinis, sic

{ answer'd: I now refuse the Combat, nor am I
 { respondit: Nunc abnuo Certāmen, nec me

{ discontent with my Condition. For though I am
 { piget meæ Sortis. Nam etsi

{ moveable on every side, nevertheless I overcome
 { mobilis in omnem partem, tamen pervinco

{ the roaring Tempest; thou, if once Æolus
 { sonōras Tempestātes; tu, si semel Æolus

{ shall let loose the Winds, that struggle in his huge
 { emiseric Ventos, luctāntes vasto

{ Cave, thou wilt fall, and then thou shalt be laugh'd
 { Antro, concides, & tum rideberis

{ at by me.
 { mihi.

M O R A L.

{ This Fable declares, that they are not always
 { Hec Fabula declarat, eos non esse semper

{ most valiant, who insult over others (even not
 { fortissimos, cui insulant aliis (etiam non
 being

{ being provok'd by any Injury.
 { lacēssūi ullā Injuriam.

Fab. 83. { Of the Fisher and the little Fish.
 { De Piscatōre & Pisciculo.

{ A Little Fish drawn up with a Hook, intreats
 { Pisciculus subductus Hamo, orat

{ the Fisher, that he would let him go. He says,
 { Piscatōrem, ut se dimittat. Ait,

{ that he was lately spawned by his Mother, and that
 { se modo fūsum à Matre, atque

{ he should not much help his Table, since he was
 { non multum juvāre Mensam, cum sit

{ yet but very small. If he would let him go, af-
 { adhuc minūtus. Si dimittat po-

{ terwards being big, he would return to his Hook
 { itea grandem, reditūrum ad Hamum ejus

{ of his own accord. The Fisher denies that he
 { ultro. Piscātor negat se

{ would let go a certain Booty, though little. I know
 { dimissūrum certam Prædam, licet exiguam. Scio

{ what I have, what I shall have I know not:
 { quid habeo, quod sim habitūrus nescio:

{ I will not buy hope with ready Money.
 { Ego non emam spem pretio.

MORAL.

M O R A L.

{ Something sure, is better than whats uncertain;
 { Certum, præstat incerto;

{ the present, than the future; although some-
 { præsens, futuro; etsi non-

{ times a small advantage neglected, has produced
 { nūquam exīle commodum omīssum, attulit

{ a great one.
 { magnum.

Of the Ant 26. and the Grasshopper. 46. Fab. 84.
 De Formicā 26. ☿ Cicādā. 46.

{ IT was the middle of Winter when the Ants
 { Erat medium Hyemis cum Formicæ

{ were airing their Wheat here and there. Which
 { apriçābant Triticum sparsim. Quod

{ the Grasshopper beholding, when she was wasted
 { Cicāda aspiciens, cum conficeretur

{ with Hunger, came to them, and begg'd that
 { Inedia, accessit ad eas, oravit ut

{ they would afford her a grain of Wheat for her
 { sibi concederent granum Tritici pro

{ sustenance. But when the Ants ask'd her,
 { alimoniā. At cum Formicæ rogarent eam,

{ What she did in the Summer, whether she stood
 { Quidnam fecerit Æstāte, num steterit

{ still and Idle at that time? To that the Gra
 { *segnis & otiosa eo tempore?* Illi Ci.

{ hopper says, I neither stood still or Idle, but
 { *cāda ait, Neque steti segnis aut otiosa,* sed

{ I sung, wherewith I eased the pains
 { *cantu cecini, quo levārem labōrem*

{ the way to the Travellers. Which thing being
 { *viā Viatoribus. Quā re au-*

{ heard, the Ants smiling, say, If thou hadst
 { *ditā, Formicæ subridētes, inquit, Si ceci-*

{ sung in the Summer, that thou might'st delight
 { *nīsti Aestate, ut delectāres*

{ Passengers, now dance, that thou be'st not de
 { *Transeūntes, nunc salta, nē confu-*

{ stroy'd with Cold.
 { *ciāris Frigore.*

M O R A L.

{ This Fable signifies, that he who does not do
 { *Fabula significat, quod qui non facit*

{ in their proper time those things that are to be done,
 { *suo tempore quæ sunt faciēda,*

{ he falls into streights when he thinks not of it.
 { *incidit in angustias quando non putat.*

{ Of the Lion 7. and the Bull. 47.
 { De Leōne 7. & Tauro. 47.

Fab. 85.

{ THE Bull fled from the Lion, he light upon
 { Taurus fugiēbat Leōnem, incidit

{ the Goat, he threaten'd with his Horns and
 { in Hircum, is minitabātur Cornu &

{ his bended Brows. To whom, says the Bull, full
 { caperāta Fronte. Ad quem, inquit Taurus, plenus

{ of Anger, thy Forehead contracted into wrinkles,
 { Iræ, tua Frons contrācta in rugas,

{ does not fright me : But I fear the cruel Lion,
 { non me territat : Sed metuo immānem Leōnem,

{ who unless follow'd me at the heels, thou should'st
 { qui nisi tergo hæerēt meo, jam

{ now know 'twas not so slight a business to fight
 { scires non esse parvam rem pugnare

{ with a Bull.
 { cum Tauro.

M O R A L.

{ Calamity is not to be added to the calamitous.
 { Calamitas non est addēnda calamitōsis.

{ He is miserable enough, who is once miserable.
 { Est miser sat, qui est semel miser.

Feb. 86. { Of the Tortoise 48. and the Eagle. 12.
 { De Testudine 48. & Aquilâ. 12.

{ W Eariness of creeping seized on the Tor-
 Tedium reptandi ceperat Testu.

{ roise. If any one would lift her up into Heaven,
 { dinem. Si quis tolleret eam in Cœlum,

{ she promises Pearls of the Red Sea. The Eagle
 { pollicetur Margaritas Rubri Maris. Aquila

{ took her up. He asks the Reward. He with his
 { sustulit eam. Poscit præmium. Ungui-

{ Talons pierces her, not having it. Thus the Tor-
 { bus fodit eam, non habentem. Ita Testu.

{ toise, who desired to see the Stars, left her Life
 { do, quæ concupiuit vidēre Astra, reliquit vitam

{ amongst the Stars.
 { in Astris.

M O R A L.

{ Be content with thy Lot. There have been
 { Sis contentus tuâ Sorte. Fuere

{ some, who, if they had remain'd low, they
 { nonnulli, qui, si mansissent humiles, po-

{ might have been safe, being made high, they fell
 { terant esse tuti, facti sublimes, incidērunt

{ into Dangers.
 { in Pericula.

{ Of the young Crab 49. and his Mother. Fab. 87.
 { De Cancro 49. & ejus Matre.

{ THE Mother advises the Crab, going back-
 { Mater monet Cancrum retrogra-

{ ward, that he should go forwards. The Son an-
 { dum, ut iret antrōrum. Filius re-

{ swers, Mother, go you before, I will follow.
 { sponder, Mater, I prae, sequar.

M O R A L.

{ It does not become one to reprehend any one
 { Non decet reprehendere aliquem

{ of a Vice, of which thou thy self may'st be
 { Vitii, cujus ipse queas

{ reprehended.
 { reprehēdi.

{ Of the Sun and the North Wind. Fab. 88.
 { De Sole & Aquilōne.

{ THE Sun and the North Wind contend which
 { Sol & Aquilo certant uter

{ was the stronger. 'Tis agreed to try strength
 { fit fortior. Conventum est experiri vires

{ upon a Traveller, that he should have the Victory,
 { in Viatōrem, ut Palmam ferat,

{ who should force off his Cloak. Boreas set upon
 { qui excusserit Pallium. Boreas aggredi-

{ him with a rattling Storm, but he desists not
 { tur horrifono Nimbo, at ille non desistit

{ to double his Cloak about him, and so goes on.
 { duplicāre Amictum gradiendo,

{ The Sun tries his strength, and the Storm being
 { Sol experitur suas vires, Nimbōque

{ by degrees overcome, sends forth his Beams. The
 { paulatim evictō, emittit Radios.

{ Traveller begins to grow hot, to sweat, to pant
 { Viātor incipit astuāre, sudāre, anhelāre

{ At length, not being able to go on, he seeks a
 { Tandem, nequiens progredi, captat

{ a cool shade, laying aside his Cloak, sits down
 { frigus opacum; abjecto Pallio, resēdit

{ under a shady Grove. Thus the Victory fell
 { sub frondōso Nemore. Ita Victoria contigit

{ to the Sun.
 { Soli.

M O R A L.

{ That often is obtain'd with gentleness and good
 { Id saepe obtenetur mansuetudine & offi-

{ turns, which by violence and roughness cannot be
 { ciis, quod vi & impetu non potest

{ extorted.
 { extorqueri.

{ Of the Afs. II.
 { De Afino. II.

Fab. 89.

{ THE Aß comes into the Wood, finds the
 { *Afinus venit in Sylvam, offēdit*

{ Lion's Skin, which having put on, he returns
 { *Leōnis Exuvias, quibus inductus, redit*

{ to the Pasture, he terrifies and scares away the
 { *in Pascua, territat & fugat*

{ Flocks and the Herds. He who had lost, comes
 { *Greges Armenta que. Qui perdiderat, venit*

{ and seeks his Aß. The Afs seeing his Master,
 { *quæritat suum Afinum. Afinus viso Hero,*

{ goes to meet him, yea, and runs upon him braying.
 { *occurrit, Imo, incurrit cum rugitu suo.*

{ But his Master laying hold of his Ears, which
 { *At Herus prehēnsis auriculis, quæ*

{ hung out, although, says he, thou may'st deceive
 { *extābant, licet, inquit, fallas*

{ others, I know thee well, my Afs.
 { *alios, novi te probè, mi Asēlle.*

M O R A L.

{ Do not counterfeit thy self to be what thou art
 { *Ne te simules esse quod non es:*

{ not : Learned, when thou art unlearned. Boast not
 { *Doctum, cum sis indoctus. Ne jactes*

{ *thy self* to be Rich *and* Noble, *when* thou art
 { *te* Divitem & Nobilem, cum sis

{ Poor and Ignoble. For the Truth being discover'd,
 { Pauper & Ignobiles. Vero enim comperto,

{ thou wilt be laugh'd at.
 { rideberis.

Feb. 90.

{ Of the Frog 5. *and* the Fox. 15.
 { De Ranâ 5. & Vulpe. 15.

{ **T**HE Frog going out of the Fen, professes
 { Rana egressa Paludem, proficetur

{ Physick amongst the wild Beasts in the Wood.
 { Medicinam apud Feras in Sylvâ.

{ He saith, that he gives place neither to Hippo-
 { Ait, se cedere nec Hippo-

{ crates nor Galen. The Fox laugh'd at the rest
 { crati nec Galeno. Vulpes illūsit cæteris,

{ who believed him. Shall this [Frog] be thought
 { habentibus fidem. An hæc habebitur

{ skill'd in Physick, whose Face is so pale? Let her
 { perita Medicinæ, cui Os sic pallet? Quin

{ Cure her self. Thus the Fox jeered, for the
 { Curet seipsam. Sic Vulpes illūsit, est enim

{ Frog's Face is of a wan colour.
 { Ranæ Os cæruleo colore.

MORAL.

M O R A L.

{ *It is foolish and ridiculous to make Profession*
 { *Eſt ſtultum & ridiculum* *profitēri*

{ *of what you are ignorant.*
 { *quod* *neſcis.*

{ *Of the curſt Curr.*
 { *De Cane mordāci.*

Fab. 91

{ **T** *HE Maſter tyed a little Bell to his Dog,*
 { *Dominus alligāvit tintinabulum* *Canis,*

{ *that ever now and then bit folks, that every one*
 { *ſubinde mordēti homines, ut quiſque*

{ *ſhould look to himſelf. The Dog thinking it an*
 { *cavēret ſibi. Canis ratus*

{ *Ornament beſtow'd on his good Qualities, deſpiſes*
 { *Decus tribūtum ſuæ* *Virtūti, deſpicit*

{ *his Neighbours. One grave with Age and Au-*
 { *ſuos Populāres. Aliquis gravis Ætate & Au-*

{ *thority, approaches to this Dog, adviſing him*
 { *thoritāte, accēdit ad hunc Canem, monens eum*

{ *not to miſtake, for that Bell is given thee*
 { *nē erret, nam iſta Campanula eſt data tibi*

{ *for thy diſgrace, not for a grace.*
 { *in dedecus, non in decus.*

M O R A L.

M O R A L.

{ The vain-glorious *sometimes* take that for a
 { Gloriosus *intērdum* ducit

{ Credit to him, *which is a discredit* to him.
 { Laudi tibi, *quod est vituperio* ipsi.

Fab. 92.

{ Of the Camel. 50.
 { De Camēlo. 50.

{ T H E Camel, displeas'd *with himself*, com-
 { Camēlus, pœnitens *sui*, quere.

{ plain'd, *that the Bulls went brave*, with two
 { batur, *Tauros ire insignes*, geminis

{ Horns, *that he being without Arms*, was expos'd
 { Cornibus, *se inermem*, objectum

{ *to the other Beasts. He prays Jupiter to give him*
 { cæteris Animalibus. Orat Jovem donare sibi

{ Horns. *Jupiter laught at the foolishness* of the
 { Cornua. *Jupiter ridet stultitiam* Ca-

{ Camel, *not only denies his Request*, but also
 { mēli, *nec modo negat Votum*, verum &

{ *crops his Ears.*
 { decūrtat Auriculas.

M O R A L.

{ Let every one be content *with his own Fortune.*
 { Sit quisque contētus *sua Fortūna.*

For

{ For many hunting after a better Fortune,
 { *Etenim multi sequūti meliōrem Fortūnam,*
 { have run into a worse.
 { *incurrēre pejōrem.*

{ Of the two *Friends* and the *Bear*. 51. Fab. 93.
 { *De duōbus Amīcis & Urso*. 51.

{ **A** Bear meets two Friends Travelling
 { *Ursus fit obviam duōbus Amīcis unā iter*
 { together, whereof one being frighted, climbing
 { *facientibus, quorum unus perterritus, scandens*
 { up into a Tree, lay hid, but the other, when he
 { *in Arbōrem, latuit, sed altero, quum*
 { knew himself to be not a match for the Bear, and
 { *intelligeret se fore imparem Urso, &*
 { that he should be overcome if he would fight,
 { *superātum iri si vellet pugnāre,*
 { falling down, feign'd himself dead. But the Bear
 { *procidens, simulābat se mortuum. Ursus autem*
 { coming to him, smelt to his Ears and Poll;
 { *adveniens, olfaciēbat Aures & occipitium;*
 { he who lay stretcht out, holding his breath on
 { *illo qui jacebat stratus, continēte respirationem*
 { every side, thus the Bear believing him to be
 { *usquequāque, ita Ursus credens esse*
 { dead, went his way. For they say, that the
 { *mortuum, abiit. Aiunt enim,*

Bear

{ Bear does not do violence upon dead Bodies.
 { *Ursum non sœvire in Cadavera.*

{ By and by the other, who had lain hid amongst
 { *Mox alter, qui latuerat inter*

{ the leaves of the Tree, coming down, asks him
 { *frondes Arboris, descēdens, interrogat*

{ Friend, what the Bear had talked with him in
 { *Amicum, quidnam Ursus esset locutus cum eo ad*

{ his Ear? To whom says his Friend, he ad-
 { *Aurem? Cui inquit Amicus, ad-*

{ monish'd me that I should not hereafter Travel
 { *monuit me nē posthac iter faciam*

{ with such kind of Friends.
 { *cum hujusmodi Amicis.*

M O R A L.

{ This Fable shews, those Friends are to be
 { *Hæc Fabula innuit, eos Amicos devi-*

{ avoided, who in time of Danger withdraw
 { *tāndos, qui in tempore Periculoso revocant pedem*

{ from giving help.
 { *ab præstādo auxilio.*

Fab. 94.

{ Of the bald Horse-man.
 { *De calvo Equite.*

{ A Bald Horse-man had fasten'd to a Cap
 { *Calvus Eques illigarat pileo*
 false

false Hair. He comes into the Field, where
ficticiam comam. Venit in Campum, ubi

Boreas blowing, whilst he minds little his Peruke,
Borea spirante, dum male observat capillatum

his bald Pate appears. The Company
galērum, Calvities appāret. Co-

round about set up a great Laughter, he also laughs
rōna tollit cachinnum, nec non & ipse

himself. What news is it, quoth he, that another's
ridet. Quid novi est, inquit, aliēnos

Hair should fly away, when heretofore those are
Capillos evolare, cum olim fluxe-

dropt off which were my own?
rint qui fuerant mei?

M O R A L.

{ The Horse-man did well, who did not take
Eques fecit belle, qui non est

it amiss, but laugh'd with those that laugh. So.
indignatus, sed risit cum ridentibus. So-

crates, when he had receiv'd a box on the Ear
crates, cum accepisset alapam

in the Market-place, answer'd after this manner:
in Foro, respondit hoc modo:

'Twas inconvenient that Men did not know when
Esse molestum Homines nescire quando

they should go abroad with a Head-piece.
debant prodire cum Galea.

Of

Fab. 95.

{ Of the two *Pots*.
 { *De duābus Ollis*.

{ TWO *Pots* stood on the Bank : One was
 { *Duæ Ollæ stetere in Ripâ : Altera erat*

{ Clay, the other of Brass : The force of the
 { *Lutea, altera Ærea : Vis*

{ River took them both away. The Brass one
 { *Fluvii tulit utrāque. Ærea*

{ answers to the Earthen one, that feared their
 { *respondet Luteæ metuēti*

{ knocking together, fear nothing, for that he
 { *collisionem, ne quid timeat, sese enim*

{ would take sufficient care that they should not
 { *satis curaturam ne*

{ knock. Then the other saith, whether the
 { *collidantur. altera inquit, seu*

{ River knock thee against me, or me against thee
 { *Flumen colliserit te mecum, seu me tecum,*

{ both will be with danger to me. Wherefore
 { *utrumque fiet cum periculo meo. Quare*

{ I am resolv'd to be at a distance from thee.
 { *certum est separari à te.*

M O R A L.

{ It is better to live with an Associate thy Equal
 { *Est satius vivere cum Socio Pari,*

than

{ *than with one more powerful.* For there may be
quam cum potentiōri. Potest enim esse

{ *danger to thee from one more powerful, but*
periculum tibi à potentiōre,

{ *none to him from thee.*
non illi à te.

{ *Of the Country-man and Fortune.*
De Rustico & Fortūnâ.

Fab. 96.

{ *A Country-man, when he plow'd, found a*
Rusticus, cum arāret, offendēbat

{ *Treasure in the Furrows: He thank'd the Earth*
Thesaurum in Sulcis: Gratias agit Tellūri

{ *which had produced this. Fortune seeing no*
quæ edidisset hunc. Fortūna videns nihil

{ *Honour was done to her, spoke thus with her self.*
Honōris habēri sibi, locūta ita secum.

{ *The Fool is not thankful to me for the Treasure,*
Stolidus non est gratus mihi Thesaurō,

{ *being found, but that very Treasure being here-*
reperto, at eo ipso Thesaurō postea

{ *after lost, he will importune me first of all*
amisso, sollicitabit me primum omnium

{ *with his Prayers and Cries.*
votis & clamoribus.

MORAL.

M O R A L.

{ Having receiv'd a Benefit, let us be grateful
 { Accēpto Beneficio, simus grati

{ to him that deserves well of us. For Ingratitude
 { bene merēti de nobis. Ingratitūdo enim

{ deserves to be depriv'd even of the Benefit which
 { digna est privāri etiam Beneficio quod

{ it has already receiv'd.
 { jam acceperit.

Fab. 97. { Of the Peacock 36. and the Cranes. 8.
 { De Pavōne 36. ☉ Grue. 8.

{ T H E Peacock and the Crane supped together.
 { Pavo & Grus cœnant unā.

{ The Peacock boasts her self, shews her Tail, con-
 { Pavo jactat se, ostētat caudam, con-

{ temns the Crane. The Crane acknowledges
 { temnit Gruem. Grus fatētur

{ the Peacock to be of beautiful Feathers: But that he
 { Pavōnem esse formōsis Pennis: Se tamen

{ by a bold flight penetrated the Clouds, whilst
 { animōso volātū penetrāre Nubes, dum

{ the Peacock scarce flies over the Houses.
 { Pavo vix supervolat tectis.

M O R A L.

M O R A L.

{ Let no body contemn another. Every one has
 { *Nemo contempſent alt̃erum. Sua cuique*

his gift, every one has his vertues. He that wants
dos, ſua cuique virtus. Qui caret

thy excellency, perhaps has that which thou
tuâ virtute, forſan habet quâ tu

wanteſt.
careas.

{ Of the Oak and the Reed.
 { *De Quercu & Arundine.*

Fab. 98.

THE Oak broken with a very ſtrong South-
Quercus effrācta validiōre No-

wind, is thrown into the River: He ſwims along,
to, præcipit̃tur in Flumen: Fluitat,

by chance he hangs by his boughs in a Reed.
forte hæret ſuis ramis in Arundine.

Wonders that the Reed ſtood ſafe in ſo great
Miratur Arundinem ſtare incolumem in tanto

a Whirlwind. The Reed answers, that ſhe was
Turbine. Arundo reſpōdet, ſe eſſe

ſafe by her flexibility, that ſhe yielded to the
tutam ſua flexibilitate, ſe cedere

North and South, and every Wind. Neither
Boreæ & Auſtro, & cuilibet Flatui. Nec

I

was

{ was it a wonder that the Oak fell, which would
 { esse mirum quod Quercus ceciderit, quæ non

{ not yield, but desired to resist.
 { voluit cedere, sed concupivit resistere.

M O R A L.

{ Do not resist one stronger. But overcome him
 { Ne resistas Potentiōri. Sed vincas hunc

{ by bearing and yielding.
 { ferēdo & cedēdo.

Fab. 99.

{ Of the Tigre 52. and the Fox 15.
 { De Tigrede 52. & Vulpe 15.

{ THE Hunter pursued wild Beasts with Darts
 Venātor agitābat Feras Jaculis.

{ The Tigre bids all the Beasts stand off, he says
 { Tigris jubet omnes Feras abstinere, ait,

{ that he alone would make an end of the War
 { sese unam confecturam Bellum.

{ The Hunter goes on to shoot. The Tigre
 { Venātor pergit jaculā i. Tigris

{ very much wounded. The Fox asks him, if
 { oppido sauciatur. Vulpes percontatur, fug

{ ing from the Fight, and pulling out a weapon
 { ēntem a Prælio, & extrahētem telum

{ out of a wound, who had so sorely wounded
 { ē vulnere, quisnam tam valde vulnerāss

{ so strong a Beast? He answers, that he knew not
tam valentem belluam? Respondet, se laud nosse

{ the Author of his wound: But he guess'd
Authōrem vulneris: Verum se capere conjectū-

{ by the greatness of the wound, that it was
ram ex magnitudine vulneris, aliquem fuisse

{ some Man.
Virum.

M O R A L.

{ The Valiant are, for the most part, rash: But
Fortes sunt, plerūmq̃, temerarii: Sed

{ Art overcomes Force, and Wit Courage.
Ars superat Vim, & Ingenium Fortitudinem.

{ Of the Lion 7. and the Bulls 47.

{ De Leōne 7. & Tauris 47.

Fab. 100.

THere were four Bulls, who agreed that they
Fuēre quatuor Tauri, quibus placuit ipsōrum

would all partake in the same safety, and the
esse commūnem salutem, com-

same danger. The Lion saw them a feeding
mūne periculum. Leo vidit pascētes

together, and tho' he was hungry, yet he fear'd
simul, etsi esuriret, tamen timuit

to set upon them being joyn'd. At first he endea-
aggredi conjūctos. Primum dat ope-

{ *vours* to separate them *with deceitful words*; then
 { *ram* *segregāre* *fallacibus* *verbis*; *turn*

{ he tears them in pieces *being separated*.
 { *laniat* *segregātos*.

M O R A L.

{ Nothing is firmer *than Concord*: Discord ren-
 { *Nihil est firmius Concordiā*: *Discordia red-*

{ *ders* even the strong *weak*.
 { *dit etiam fortes imbeciles*.

Fab. 101.

{ Of the Firr-tree *and* the Bramble.
 { *De Abiete & Dumis*.

{ *I* is reported heretofore the Firr-tree contemned
 { *Fertur olim Abies despiciere*

{ the Brambles. She brags that she was tall, that
 { *Dumos. Jactat se esse proceram,*

{ she was placed in Houses, that she stood in
 { *locari in Ædibus, stare in*

{ Ships with the Sails: But the Brambles were
 { *Navibus cum Velo: Dumos autem esse*

{ low and vile, fit for no use. Whose an-
 { *bumiles viles, idoneos nulli usui. Quorum respon-*

{ swer was thus: Truly, Firr-tree, thou boastest
 { *sum fuit tale: Sane, Abies, tu gloriāre*

{ in thy good things, and thou insultest over our
 { *tuis bonis, insultas nostris*

ill

{ ill ones. But thou neither mentionest what is ill
 { malis Sed nec refers mala

{ in thee, and passest by what is good in us. When
 { tua, & præteris bona nostra. Cum

{ thou art cut down with a sounding Ax, how
 { detruncāre sonānti Secūri, quam

{ willing art thou then to be like us, who
 { velles tuū te esse similem nobis, qui

{ are secure?
 { secūri sumus?

M O R A L.

{ Both the highest Fortune has its Evil, and a
 { Et summa Fortūnæ habet sua Mala, &

{ low condition its Conveniences. That I may
 { humilis fortūna sua Commoda. Ut

{ say nothing of the rest, this is safe and secure
 { taciā alia, hæc est tuta & secūra

{ that is neither out of fear, nor free from danger. Fab. 102.
 { illa est nec extra metum, nec caret periculo.

{ Of the Bird and her Young ones.

{ De Alite & Pullis ejus.

{ THE Bird advises her Young ones, lodg'd
 { Ales monet Pullos, positos

{ in the standing Corn, that they should diligently
 { in segete, ut diligenter

{ hearken whilst she was absent, if there was any
 { attendant dum ipsa abest, si fiat

{ discourse of Reaping. The Young ones report to
 { sermo de Messie. Pulli narrant

{ their Dam, returning from feeding, that the Lord
 { Matri, redeūti à pastu, Dominum

{ of the Field had committed that work to his
 { Agri mandāsse illam operam

{ Neighbours. She answers, that there was no
 { Vicinis. Respōdet, esse nihil

{ danger. Also another day they say, frighted,
 { periculi. Item alio die aiunt, trepidi,

{ that Friends were call'd to reap. A third
 { Amīcos esse rogātos ad metēdum. Tertiō

{ time, when she heard that the Lord himself, with
 { ut audiuit Dominum ipsum, cum

{ his Son, had resolv'd the next Morning that he
 { Filio, statuisset postero Manē

{ would with a Sickle enter upon the Harvest. Now
 { cum Falce intrāre Messē Jam

{ says she, 'tis time for us to fly. Neighbours and
 { inquit, tempus est, ut fugiāmus. Vicīnos &

{ Friends I fear'd not, because I knew they would
 { Amīcos non timui, quia scivi non

{ not come. I fear'd the Master, for he is hearty
 { ventūros. Timeo Dominum, illi enim res cordi

{ at it.
 { est.

M O R A L

M O R A L.

{ We are most of us backward in other People's
 { *Plerique sumus* *foecōides* *aliēnis*

{ business; but if you would have any thing rightly
 { *rebus; quod si* *velis* *quid* *recte*

{ look'd after, do not commit it to another, but
 { *curāum,* *nē* *mandes* *alteri,* *sed*

{ take care of it thy self.
 { *cures* *ipse.*

{ Of the Covetous and Envious.
 { *De* *Avāro* & *Invido.*

Fab. 103.

{ TWO Men, the Covetous and Envious, pray'd
 { *Duo Homines, Cupidus* & *Invidus, orābant*

{ to Jupiter. Apollo is sent by Jupiter, that by
 { *Jovem.* *Apōllo mittitur à* *Jove,* *ut per*

{ him satisfaction might be given to their desires;
 { *eum* *satisfiat* *eōrum votis;*

{ Apollo gives to both of them free liberty of
 { *Apōllo dat utrique* *liberam facultatem*

{ wishing, on this condition, that whatsoever one
 { *optādi,* *hæc condiōne,* *ut quodcūque alter*

{ had desired, that very thing the other should receive
 { *petiisset,* *id ipsum* *alter* *acciperet*

{ double. The Covetous is a great while at a
 { *duplicātum.* *Cupidus* *diu*

{ stand, whilst he thinks nothing to be enough.
 { hæret, cùm putat nihil fore satis.

{ At length he asks not a few things, and his Com-
 { Tandem petit non pauca, & So-

{ panion receives the double. Moreover the Envious
 { cius accipit duplum. Porro Invidus

{ asks this, that he should be depriv'd of one of
 { petit, ut ipse privetur uno

{ his Eyes, being glad that his Companion should
 { oculorum, lætus Socium esse

{ be punish'd with the loss of both.
 { multandum utroque.

M O R A L.

{ What can satisfy Covetousness? But nothing
 { Quid potest satiare Avaritiam? Nihilvero

{ is more senseless than Envy; which whilst it
 { est dementius Invidiâ; quæ dummodo

{ may hurt another, imprecates mischief to it self.
 { noceat alteri, imprecatur malum sibimet.

Fab. 104.

{ Of the Lion 7. and the She-Goat.
 { De Leone 7. & Capellâ.

{ A Lion sees the Goat hang upon a bushy
 { Leo videt Capellam pendere de dumosâ

Rock.

Rock. *He persuades her to come down, that in*
 Rupe. *Suadet descendere, ut in*

the Fields she might brouse Thyme and Willows.
 Campo *carpat Thymum Salicēsq̄ue.*

The Goat refused to come down, crying out,
 Capēlla *recūsāt descendere, reclāmans,*

that his words truly were not ill, but his mind
 ejus *verba quidam haud sanè mala, sed mentem*

was full of deceit.
 esse plenam doli.

M O R A L.

Consider what any one advises thee. Many
 Cogita quid quis *suadet. Multi*

advise things profitable not to thee, but to
 suadent utilia non tibi, *sed*

themselves.
 sibi.

Of the Crow 14. and the Pitcher.
 De Cornīce 14. ☉ Urnâ.

Fab. 105.

THE thirsty Crow found a Pitcher of Water,
 Sitibūnda Cornix reperit Urnam Aquæ,

but the Pitcher was deeper than that could be
 sed Urna erat profundior quàm ut posset

touch'd by the Crow. He endeavours to pour out
 cōtingi à Cornīce. Conātur effundere

the

{ the Pitcher, *but* cannot. *Then* he throws in
 { Urnam, *nec* valer. *Tum* injēctat

{ little stones pick'd out of the Sand ; *by this means*
 { scrupulos lectos ex Arēnâ; *hoc modo*

{ the Water is raised, and the Crow drinks.
 { Aqua levātur, & Cornix bibit.

M O R A L.

{ Sometimes that *which* thou canst not do by
 { Intērdum id quod non potes efficere

{ Force, *thou may'st* effect by Prudence and Counsel.
 { Vi, efficies Prudentiâ & Consilio.

Fab. 106. { Of the Lion and the Hunter.
 { De Leōne & Venātore.

{ THE Lion contends *with* the Hunter. He
 { Leo litigat cum Venātore.

{ prefers his prowess, to the prowess of a Man.
 { Præfert fortitudinem, fortitudini Hominis.

{ After a long wrangling, the Hunter leads the Lion
 { Post longa jurgia, Venātor ducit Leōnem

{ to a Tomb, in which there was engraven
 { ad Mausolæum, in quo erat sculptus

{ a Lion laying his head in a Man's lap. The
 { Leo depōnens caput in Viri gremium.

{ Beast denies that that was proof enough. For
 { Fera negat id esse indicii satis. Nempe

Men

{ *Men*, saith he, engrave what *they please*, but
 { *Homines*, ait, *sculpere quod vellent*, quod

{ if *Lions were Artificers*, then a *Man would be*
 { si *Leōnes forent Artifices*, jam *Vicum sculptum*

{ engraven under a *Lion's feet*.
 { *iri sub Leōnis pedibus*.

M O R A L.

{ Every one, as much as he can, both does and
 { *Quisque*, quoad *potest*, & *facit* &

{ says, that which he thinks to be advantageous
 { *dicit*, quod *putat* *prodēse*

{ to his Cause and Party.
 { *sue Causæ & Parti*.

{ Of the Boy and the Thief.
 { *De Puero & Fure*.

Fab. 107.

{ A Boy sat crying by a Well. The Thief
 { *Puer sedēbat flens apud Puteum*. *Fur*

{ asks the cause of his weeping. The Boy says,
 { *rogat causam flendi*. *Puer dicit*,

{ that a Pot of Gold, the Rope being broke, had
 { *Urnā Auri*, *Fune rupto*, *inci-*

{ fallen into the Water. The Man strips himself,
 { *disse in Aquam*. *Homo exuit se*,

{ leaps into the Well, seeks it. The Vessel not
 { *insilit in Puteum*, *quærit*. *Vase non*

being

{ being found, *he comes up, and there finds neither*
 { *invēto, conscēdit, atque ibi invenit nec*

{ the Boy, *nor his own Coat. For the Boy taking*
 { *Puerum, nec suam Tunicam. Quippe Puer sublātā*

{ the Coat, *had run away.*
 { *Tunicā, fugerat.*

M O R A L.

{ They are cozen'd sometimes, *who are wont*
 { *Fallūntur interdum, qui solent*

{ *to deceive.*
 { *fallere.*

Fab. 108.

{ Of the Country-man and the Steer.
 { De *Rustico & Juvēncō.*

{ A Country-man had a Steer, *impatient of the*
 { *Rustico erat Juvēncus, impatiens*

{ Yoak, and all sorts of Bonds. *The cunning Fellow*
 { *Jugi, omniſque Vinculi. Astutus Homo*

{ cuts off his Horns (*for he strook with his Horns*)
 { *refecat Cornua (nam petēbat Cornibus)*

{ then he tied him to the Plow, *not to the Cart,*
 { *tum jungit arātro non Currui,*

{ that he might not, as he was wont, *kick his*
 { *ne ut solet, pulsāret calcibus*

Master.

{ Master. *He himself holds the Plow, rejoicing*
 { Herum. *Ipse tenet Stivam, gaudens*

{ that he had effected by his Industry that he was
 { effectisse *Industria ut foret*

{ now safe, both from his Horns and his Hoofs.
 { jam tutus, & à Cornibus & Ungulis.

{ But what happen'd? The Bullock ever now and
 { Sed quid evenit? *Taurus subinde*

{ then resisting, scattering the Sand with his Feet,
 { resistens, spargendo *Arēnam Pedibus,*

{ fills with it the Face and Head of the Country-
 { opplet eā *Os Caputque Ru-*

{ man.
 { stici.

M O R A L.

{ There are some so intractable, that they cannot
 { Sunt nonnulli sic intractabiles, ut non queant

{ be manag'd with any Art or Contrivance.
 { tractari *ullā Arte aut Consilio.*

{ Of the Satyr and Country-man.
 { De Satyro & Rustico.

Fab. 109.

{ A Certain Satyr, when he was very cold, the
 { Quidam Satyrus, cum vebementer algēret,

{ Winter Frost raging exceedingly, is led
 { Hybēno Gelu saviēte supra modum, inductus est

home

{ home by a certain Country-man. Wondring why
 { domum à quodam Rustico. Admiratus cur

{ the Man blew into his hands put to his mouth,
 { Homo inflāret in manus admōtas ori,

{ ask'd him why he did so? He answer'd, that he
 { rogāvit cur faceret ita? Is respōdit, ut ca-

{ might warm his hands with the warmth of his
 { lesaceret manus tepōre ha-

{ breath. And a little after, when hot Victuals being
 { litus. Paulo post, cum calidiori Edulio ob-

{ brought, he blew on his scalding Pottage. The
 { lāto, inflāret in fervidam Pultem. Sa-

{ Satyr wondring then much more, ask'd, what is
 { tyrus admiratus etiam magis, sciscitatus est, quid

{ the meaning of this? That I might cool (saith
 { sibi vult hoc? Uti refrigerem (inquit

{ he) with my breath my over-hot Pottage. Then
 { ille) balita nimium fervētem Pultem. Tum

{ the Satyr rising from Table: What do I hear,
 { Satyrus surgens à Mensā: Quid ego audio,

{ saith he? Dost thou out of the same mouth blow
 { inquit? Tunc ex eōdem ore efflas

{ equally both heat and cold? Fare you well,
 { pariter & calidum & frigidum? Vale,

{ I will have nothing to do with such a Man.
 { nihil mihi erit cum ejusmodi Homine.

MORAL.

M O R A L.

{ His Friendship is to be avoided, *who* is of a
 { *Ejus Amicitia vitānda est, qui* bilin-
 { double tongue, *and who is a Proteus* in his
 { *guis est, & qui Proteus est* in
 { Discourse.
 { Sermonē.

{ Of the Boar and the Country-man.
 { De *Apro & Rustico.*

Fab. II. 10.

{ THE Country-man cut off the Ear of a Boar
 { *Rusticus præcidit auriculam Apri*

{ that spoiled his Corn. Taking him there again,
 { *vaslāntis Segetes. Deprehēnsi iterum,*

{ he cut off the other. He catches him even then
 { *præcidit alteram. Capit & tunc*

{ returning; being taken, he carries him to Town,
 { *redeūtem; captum, portat in Urbem,*

{ design'd for the good Chear of his Patron. The
 { *destinatum lautitiæ Patrōni. Bel-*

{ Beast being now cut up at the meal, a Heart ap-
 { *luā jam secta in convivio, Cor ap-*

{ peared no where. The Master growing hot, and
 { *pāret nusquam. Hero excandescēte, &*

{ asking the Cooks, the Country-man answers his
 { *flagitānte Coquos, Villicus respōndet*

Patron,

{ Patron, 'tis no wonder *that a Heart does not ap-*
 { Patrōne, non est mirum Cor non ap-

{ pear : I believe *the foolish Boar never had a*
 { parere : Credo stultum Aprum nunquam habuisse

{ Heart. For if *he had had a Heart, he had never*
 { Cor. Nam si habuisset Cor, nunquam

{ return'd so often to my Corn, to his own damage.
 { rediisset toties ad meas segetes, in suam pœnam.

{ Thus said the Country-man. But all the Guest
 { Sic Rusticus. At omnes Convivæ

{ died with laughing at the folly of the Country-
 { emori risu de stultitia Ru-

{ man.
 { stici.

M O R A L.

{ The life of many Men is so senseless, that
 { Vita multorum Hominum est adeo excors, ut

{ you may doubt whether they have any Heart.
 { possis ambigere an babeant Cor.

Fab III

{ Of the Bull 47. and the Mouse 4.
 { De Tauro 47. ☽ Mare 4.

{ A Mouse had bit the Foot of a Bull running
 { Mus momorderat Pedem Tauri fugiens

{ into his hole. The Bull tosses his Horns,
 { in antrum suum. Taurus vibrat Cornua,

be

he seeks his Enemy, sees him no where. The Mouse
quærit hostem, videt nulquam Mus

laughs at him; because, saith he thou art strong
inidet eum; quin, inquit, es robustus

and big, do not therefore contemn any one
& vastus, non idcirco contempseris quemvis (*idcirco*)

Now indeed a little Mouse has hurt thee gratis.
Nunc quidem exiguus Mus læsit te & gratis.

M O R A L.

{ 'Tis an old saying let no man despise his
 { Tritum est nemo flocci pendat suum

Enemy.
 Hostem.

*pendo is
 I am
 I am
 I am*

{ Of the Country-man and Hercules.
 { De Rustico & Hercule.

Fab. 112

A Country-man's waggon sticks in a deep
Rustici currus hæret in profundo

Thereupon lying on his back he prays
Mox supinus implorat

to the God Hercules. A Voice from heaven
Deum Herculem. Vox è cælo

thunders: thou fool whip thy horses, and thou
intonat: inēpte flagella equos, &

thy self try at the wheels and then call upon
ipse annitere rotis atque tum vocato
 K Hercules

*annitere
 vocato*

{ *Hercules.* For *then* *Hercules* *being call'd* w
 { *Herculem.* Nam *tum* *Hercules* *vocātus*

{ *come.*
 { *aderit.*

M O R A L.

{ *Idle Wishes profit not, which truly God does not*
 { *Otiōsa Vota nil profunt, quæ sanè Deus non*

{ *hear. They say, help thy self, then God himself*
 { *audit. Inquiunt, iuva temet, tum Deus ipse*

{ *will help thee.*
 { *juvābit te.*

Fab. 113. { *Of the Woman and the Hen.*
 { *De Muliere & Galinâ.*

{ *A Certain Woman had a Hen, which ever*
 { *Quædam Mulier habebat Gallinam, quæ quæ*

{ *day laid golden Eggs. Thinking therefore that*
 { *tidie ponebat aurea Ova. Putans igitur*

{ *she was all Gold within, she kill'd her. But when*
 { *esse totam Auream intus, occidit illam. Sed cum*

{ *she found her to be like other Hens, when*
 { *reperit esse similem aliis Gallinis, ubi*

{ *thought to be rich, she lost that Gain which she*
 { *putabat fore divitem, amisit eum Quæstum quem*

{ *had at first, with the desire of having more.*
 { *habebat primo, cupiditate habendi plus.*

M O R A L

M O R A L.

{ *This Fable signifies, that we often lose that*
 { *Fabula significat, quod sæpe perdimus id*

{ *Profit which we have in our hands, by the desire*
 { *Lucrūm quod habēmus in manibus, cupiditate*

{ *of having more.*
 { *habēndi plus.*

{ *Of the Grasshopper 46. and the Pismire 38.* *Fab. 114.*
 { *De Cicādā 46. & Formicā 38.*

{ **W** *Hen in the Summer the Grasshopper sings,*
 { *Cum per Æstātem Cicāda cantat,*

{ *the Pismire works at his Harvest, draws Grain*
 { *Formica exērcet suam Messē, trahit Grana*

{ *into his hole, laying it up against Winter. The*
 { *in antrum, repōnens in Hyemem.*

{ *Winter raging, the famish'd Grasshopper comes to*
 { *Brumā sæviēte, famelica Cicāda venit ad*

{ *the Ant, begs Victuals. The Ant refuses,*
 { *Formicam, mendicat victum. Formica renuit,*

{ *saying that she her self work'd whilst the other*
 { *dictitans sese laborasse dum illa*

{ *sung.*
 { *cantabat.*

M O R A L.

{ Who is lazy in his Youth, shall want in his
 { Qui est segnior in Juvēta, egēbit in
 { old age; and he that spares not shall hereafter
 { senēta; & qui non parcit olim
 { beg.
 { mendicābit.

Fab. 115 { Of the Ape 11. and her two Young ones.
 { De Simiā 31. & ejus duōbus Natis.

{ THE Ape, as they say, when she has brought
 { Simia, ut ferunt, cū peperit

collido { forth Twins, loves the one, and slight's the other.
 is tre pium { Gemēllos, diligit alterum, negligit alterum.

ex cornu { An Ape had two at a Litter, and when a Fright
 ludo { Simia pepererat Gemēllos, atque cum Terror

{ happened, she shunning the Danger, took the
 { incidisset, vitatūra periculum, prehēdit

{ beloved in her Arms, whom (whilst she flies
 { dilectum Ulnis, quem (dum fugitat

{ headlong) she hit against a Rock and kill'd him.
 { præceps) collidit petrae atque enecat.

{ But the neglected, who had clung on the hairy
 { Neglectus autem, qui hæserat in hirsuto

{ Back of her, running away, remain'd unhurt.
 { Tergo fugientis, mansit incolumis.

M O R A L.

M O R A L.

{ It is wont to happen that the Parents themselves
 { Solet evenire ut Parēntes ipsi

{ are often by too much Indulgence the occasion of
 { sunt sæpè præ nimia Indulgentia occasio

{ Evil and Danger to the Child which they fondly
 { Mali & Periculi Filio quem temerē

{ love, he which they less love making himself
 { amant, eo quem minus amant præstānte se

{ worthy and brave.
 { probum & strenuum.

{ Of the Ox 27. and the Steer.

{ De Bove 27. & Juvēncō.

Fab. 115.

{ THE Ox now aged, every day drew, the
 { Bos jam grandis ævo, quotidie trahēbat,

{ The Steer free from Labour capers in
 { Juvēncus expers Laboris exsultat in

{ the neighbouring Pastures, and at length insults
 { vicīno Pascuo, ac tandem insultat

{ over the Fortune of the older. Brags that he was
 { Fortūnæ senīōris. factat se

{ ignorant of the Yoak and Bonds, that he was free,
 { inscium Jugi ac Vinculi, se liberum,

{ that he was idle: that the other had his Neck
 { se otiosum: illi esse Collum
 K 3 galled

{ galled *with Labour*. Lastly, *that he* was sick,
 { attritum Labōre. Denique, se glabrum,

{ and shining; *that the other* was ruff and shabby. The
 { ac nitidum; illum esse hirsutum ac squalidum.

{ Elder *at that time* truly said nothing to the con-
 { Senior tum quidem nihil con-

{ trary; *But a short time* after *he* saw this Insulter
 { tra; Sed brevi tempore post videt hunc Insultōrem

{ led to the Altar, and then spoke to him in these
 { duci ad Aras, ac tum affatur hīce

{ Words. To what is thy soft Life come? That
 { Verbis. Quo tua mollis Vita pervēnit? Istud

{ secure Idleness comes to the Ax. Now at least as
 { securum otium rediit ad Secūrim. Jam saltem ut

{ I think thou recommended'st Labour to me which
 { opinor persuādes Labōrem mihi qui

{ preserves me, rather than Idleness which now has
 { tuetur me, potius quā otium quod nunc

{ brought thee to Death.
 { traxit te ad Necem.

M O R A L.

{ To passing ones Life well, there is need of La-
 { Ad gerēdam Vitam rectè, opus est La-

{ bour and Industry. But the sluggish and given up
 { bōre & Industria. Socors autem & deditus

{ to Pleasure, gets an end of his Affairs which he
 { Voluptati, sortitur exitum suarum Rerum quam

{ would not.
 { nolit.

{ Of the Dog 6. and the Lion 7.

{ De Cane 6. & Leōne 7.

Fab. 117.

{ A Dog meets a Lion, jests with him; Why
 { Canis occurrat Leōni, jocatur; Quid

{ thou Wretch worn out with Hunger dost thou run

{ tu Miser exhaustus Inedat percūrris inotia

{ about the Woods and by Places? Behold me fat

{ Sylvas & Devia? Melspecta pinguem

{ and sick; and these I get not by Labour, but

{ ac nitidum; atq; hæc consequor non Labore, sed

{ with Idleness. Then quoth the Lion, thou hast

{ otio. Tum Leo, habes

{ indeed thy good Cheer, but Fool thou hast also

{ quidem tuas Epulas, sed Stolide habes etiam

{ Chains. Be thou a Slave, who canst live in

{ Vincula. Esto tu Servus, qui potes

{ Servitude; I truly am free, nor will be a Slave.

{ Servi e; Ego quidem sum liber, nec volo Servire.

M O R A L.

{ *The Lion* answer'd *handsomly*, for *Liberty* is
 { *Leo* respōdit pulchrè, Libērtas enim est

{ *better than any thing.*
 { potior quibuscumque rebus.

Fab. 118.

{ *Of the Fishes* 54.
 { *De Piscibus* 54.

{ *A River Fish* was carried into the *Sea* by the
 { *Fluviatilis Piscis correptus est in Mare*

{ *Force of the Stream*, where extolling his *No-*
 { *vi Fluminis,* ubi offerens suam *No-*

{ *bility* he contemn'd all the *Sea Kind.* The
 { *bilitatem vili pendebat omne Marinum Genus.*

{ *Seal bore not this*, but *says*, then would be the
 { *Phoca hoc non tulit, sed ait, tunc fore*

{ *Discovery of their Nobility* if taken with the *Seal*
 { *Indicium Nobilitatis si captus cum Phoca*

{ he should be carried to the *Market.* He himself
 { portetur ad Forum. Se

{ should be bought by the *Nobility*, but be by the
 { emptum iri à Nobilibus, illum autem à

{ *common People.*
 { Plebe.

M O R A L.

M O R A L.

{ *Many* are so taken *with the desire* of *Glory*,
 { *Multi* sic capti sunt *cupidine* *Gloriæ*,

{ *that* they extol and vaunt themselves. *But*
 { *ut ipsi prædicent & jactent* *sele.* *Sed*

{ *the Praise of his own Mouth is not allow'd*
 { *Laus sui Oris non datur*

{ *a Man for his Credit, but is received with*
 { *Homini laudi, at excipitur cum*

{ *the Laughter of the Hearers.*
 { *risu Auditōrum.*

{ *Of the Fox 15. and the Leopard 53.*

{ *De Vulpe 15. & Pardo 53.*

Fab. 119.

{ *THE Fox and the Leopard wrangled concerning*
 { *Vulpes & Pardus altercabāntur de*

{ *their Beauty; the Leopard extolling her spot-*
 { *Puchritudine; Pardo extollēte suam versi-*

{ *ted Skin, when the Fox could not prefer*
 { *colōrem Pellem, cum Vulpes non posset præponere*

{ *hers, she says. But how much handsomer am I,*
 { *suam, inquit. At quanto formosior ego,*

{ *who have not got a beautiful Body but a beautiful*
 { *quæ non sortitus sum speciosum Corpus sed speciosam*

{ *Mind.*

{ *Mentem.*

M O R A L.

M O R A L.

{ *This Fable shows that the Beauty of the Mind*
 { *Hæc Fabula indicat quod Decor Mentis*

{ *is better than any Ornament of the Body.*
 { *est potior omne Ornāu Corporis.*

Fab. 120. { *Of the Fox 15. and the Cat 34.*
 { *De Vulpe 15. & Fele 34.*

{ **W** *Hen upon a time the Fox in a Dialogue*
 { *Cum aliquādo Vulpes in Colloquio*

{ *which he had with the Cat, brag'd, that he*
 { *quod illi erat cum Fele, jactāret, sibi*

{ *had various Tricks, so that he had even a Budget*
 { *esse varias Technas, adeo ut habēret vel Peram*

{ *full of Cheats; the Cat answer'd, that she had*
 { *refertam Dolis; Felis respondit, sibi esse*

{ *only one Art to which she would trust,*
 { *duntāxat unicam Artem cui fideret,*

{ *if there were any Danger. Whilst they were*
 { *si quid esset Discriminis. Inter*

{ *talking, on a sudden the Noise of Hounds*
 { *confabulāndum repēte tumultus Canum*

{ *towards them is heard. Then the Cat leap'd up*
 { *accurentium auditur. Ibi Felis subilit*

{ *into a very high Tree, whilst the Fox in the*
 { *in altissimam Arborem, cum Vulpe,*

mean

{ mean time surrounded by a Pack of Hounds, is
 interim cincta agmine Canum,
 taken.
 capitur.

M O R A L.

{ The Fable intimates that some times one De-
 { Fabula innuit nonnunquam unicum Con-
 sign alone so it be right and effectual, is better
 silium modo id sit rectum & efficax præstabilius esse
 than many Tricks and frivolous Projects.
 quam plures Dolos & frivola Consilia.

{ Of the King and the Apes 32.
 { De Rege & Simiis. 32.

Fab. 121.

{ A Certain Egyptian King taught some Apes,
 { Quidam Ægyptius Rex instituit aliquot Simias,
 { that they learn'd the Action of Dancing. For
 { ut perdiscerent Actionem Saltandi. Nam
 { as no Animal comes nearer to the Figure
 { ut nullum Animal accedit proprius ad Figuram
 { of a Man; so neither does any other either better,
 { Hominis; ita nec aliud aut melius,
 { or more willingly, imitate humane Actions.
 { aut libentius, imitatur humanos Actus.
 { Therefore being taught the Art of Dancing they
 { Itaque edocæ Artem Saltandi
 forthwith

{ forthwith began to dance being clad in purple
 { protinus cœperunt saltare indūtæ purpureis

{ Garments, and in Vizards: This Spectacle won
 { Vestimētis, ac Personātæ: Spectaculum mirum

{ derfully pleased now for a good while ; until
 { in modum placēbat jam multo tempore ; donec

{ a Wag amongst the Spectators threw
 { quispiam Facētus è Spectatoribus abiecit

{ amongst them some Nuts which he privately
 { in medium Nuces quas clanculum

{ carried in his Pockets. Then presently the Apes,
 { gestābat in Loculū. Ibi statim Simiæ,

{ as soon as they saw the Nuts, forgetting their
 { simul atque vidissent Nuces, oblītæ

{ Dance, began to be what before they were, and
 { Chorēæ, cœperunt esse id quod fuerant, ac

{ on a sudden from Dancers return'd to Apes :
 { repēte è Saltatricibus rediērunt in Simias :

{ and tearing their Vizards, and rending their
 { contritisque Persōnis, dilaceratisque

{ Cloaths, fought amongst themselves for the
 { Vestibus, pugnābant inter se pro

{ Nuts; not without the very great Laughter
 { Nucibus, non sine maximo Risu

{ of the Spectators.
 { Spectatōrum.

M O R A L.

{ *This Fable admonishes, that the Ornaments*
 { *Hæc Fabula admonet, Ornamenta*

{ *of Fortune do not change the Dispositions of men.*
 { *Fortuna non mutare Ingenium hominis.*

{ *Of the Ass 11. and the Travellers.*
 { *De Asino 11. & Viatoribus.*

Fab. 122.

{ **T**W O Men when by chance they had lit upon
 { *Duo quidam cum fortè fortuna nacti sunt*

{ *an Ass in a solitary Place, they began to strive*
 { *Asinum in desertis Locis, ceperunt contendere*

{ *between themselves, which of the two should lead it*
 { *inter se, uter eorum abduceret*

{ *Home as his own. For it seem'd to be equally*
 { *Domum uti suam. Nam videbatur pariter*

{ *offer'd to them both by Fortune. They wrang-*
 { *objectus utrique à Fortunâ. Illis alter-*

{ *ling one with another concerning this Matter,*
 { *cantibus invicem de Re,*

{ *the Ass in the mean time withdrew himself, and*
 { *Asinus interim subdixit sese, ac*

{ *neither of them got it.*
 { *neuter eo potitus est.*

M O R A L.

M O R A L.

{ Some lose the present Advantage which
 { Quidam excidunt a præsentibus Commodis quibus
 { through Ignorance they know not how to use.
 { ob Inscitiam nesciunt uti.

Fab. 123.

{ Of the Fishermen.
 { De Piscatoribus.

{ Some Fishermen, casting their Nets, drew
 { Aliquot Piscatores, jacto Reti, eduxerunt
 { out Tortoises. When they had divided them
 { runt Testudines. Cum essent partem eas
 { amongst themselves, nor were able to eat them
 { inter se, neque sufficerent comedendis
 { all up, they invited Mercury by chance
 { omnibus, invitaverunt Mercurium forte
 { coming that way to their Feast. But he un-
 { accedentem ad Convivium. At is in-
 { derstanding that he was invited not at all
 { telligens se vocari neutquam
 { out of Kindness, but that he might ease them
 { Humanitatis gratiâ, sed ut sublevaret
 { of an Overcharge of Meat refused; and he bid them
 { Fastidio Cibi recusavit; jussitque
 { eat themselves the Tortoises which they had caught
 { ut ederent ipsi suas Testudines quas cepissent.

M O R A L

M O R A L.

{ Some when they have set upon a thing
 { Nonnulli posteaquam adorti sunt quippiam
 { inconsiderately beg the help of others whom
 { inconsulte implorant auxilium aliorum quos
 { they may ingage in their Business.
 { admisceant suo Negotio.

{ Of the Ass II.
 { De Asino. II.

Fab. 124.

{ A Certain Ass amongst the Cumans weary
 { Quid Asinus apud Cumānos pertæsus
 { of his Servitude breaking his Collar run away
 { Servitutem abrupto Loro aufugerat
 { into the Woods; there by chance finding the
 { in Sylvam; illic fortè repertas
 { Skin of a Lion he fitted it to his Body, and so
 { Exuvias Leōnis applicābat suo Corpori, atque ita
 { carried himself as a Lion, terrifying both Men
 { se gerbat pro Leōne, territans pariter Homines
 { and Beasts with Voice and Tail For the Cumans
 { ac Feras Voce Caudāque. Nam Cumāni
 { did not know a Lion. After this manner there-
 { ignōrant Leōnem. Ad hunc modum igi-
 { fore this disguised Ass reign'd for some time ta-
 { tur hic personatus Asinus regnabat aliquamdiu ha-
 ken

{ ken for and fear'd as a mighty Lion, till a
 { bitus ac formidatus pro immāni Leōne, donec

{ certain Stranger going to Cuma who had often
 { quispiam Hospes profectus Cumas quifapenumero

{ seen a Lion and an Ass, and therefore 'twas not
 { viderat & Leōnem, & Asinum, atque obid non erat

{ hard for him to distinguish them, found it to be
 { difficile ei dignoscere, deprehēdit esse

{ an Ass by the Evidence of his long Ears that hung
 { Asinum indicio prominentium Aurium

{ out and some other Signs, and so having
 { atque quibūsdam aliis Conjectūris, ac probe

{ soundly cudgell'd him, brought him home, and
 { fastigatum redūxit red-

{ restored him to his Master that owned him. But
 { diditque Domino agnoscēti.

{ in the mean time the Ass now known, mov'd
 { Interim autem Asinus jam agnitus concitābit

{ no small Laughter in all the Cumans whom he
 { non mediocrē Risum omnibus Cumānis, quos

{ had a good while almost frighted to death with
 { dudum propemodum exanimaverat me-

{ fear, being believed to be a Lion.
 { tu, creditus Leo.

M O R A L

M O R A L.

{ We do not easily cover those faults which
 { Haud facile regimus vitia quæ
 { have grown up with us from Children.
 { adoleverunt nobiscum à pueris.

{ Of the Beetle 54. and the Eagle 12.
 { De Scarabæo & Aquilâ. Fab. 125.

{ THE Beetle upon a time being slighted by
 { Scarabæus aliquādo spretus ab
 { the Eagle began to think of taking re-
 { Aquilâ cœpit cogitare de summendâ vin-
 { venge by some means or other. She searches out
 { dictâ quoque pacto Pervestigavit
 { where the Eagle placed her nest. The Beetle
 { ubinam Aquila collocasset nidum. Scarabæus
 { crept to it and threw down her Eggs. The Eagle
 { adrepsit & dejecit Ova. Aquila
 { when she had often changed her dwelling,
 { cum sæpius commutasset domicilium,
 { and profitted nothing by it, she went to Jupiter
 { neque proficiens quicquam, adiit Jovem
 { her Patron, lays open her calamity, He bids
 { Patrōnum, exponit suam calamitatem, I ju-

L

her

{ her *that* she should lay her Eggs in his lap,
 { bet *ut* ponat ova in suo gremio,

{ that there *they would be* safe. *Hither also* the
 { vel *istic* futura intuito. *Et huc* per-

{ pertinacious Beetle crept through the lapets
 { tinax *Scarabæus* prorēpsit per *Caçinias*

{ and folds of his garments *Jove* not at all
 { sinūsq̃ue vestis *Jove* haud quaquam

{ perceiving her. Afterwards *Jupiter* when he saw
 { sentiēte. Deīnde *Jupiter* ubi videt

{ the Eggs move and did not mind—
 { ova commovēri neque animadvertere

{ sufficiently frightened with the strangeness of the
 { satis territus novitate

{ matter, shaking out his lap threw them on
 { rei, excūssō gremio dejecit

{ the ground.
 { in terram.

M O R A L.

{ This Fable teaches, that no body how little
 { Hæc Fabēlla monet, neminem quantūvis

{ soever, is to be contemn'd.
 { pusillum, esse contemnēdum.

Of the Owl 55. and the Birds.
 { De Noctua & Avibus.

Fab. 126.

{ Formerly almost all the Birds went to
 { Olim prope universæ Aves adiērunt

{ the Owl and asked her that she would not
 { Noctuam & rogārent eam ne nidificāret

{ build hereafter in the inside of Houses, but ra-
 { posthac in cavis ædium sed po-

{ ther in the boughs of Trees, and among the
 { tunc in ramis Arborum, atq; inter

{ Leaves; therefore they shew'd [her] an Oak
 { frondes; quin ostendebant quercum

{ just sprung up, small, and as yet tender,
 { modo enātam, pusillam, & adhuc tenellam,

{ in which the Owl, as [they] said, might
 { in quā Noctua, ut aiēbant, posset

{ sit at ease, and build her own Nest
 { sedere molliter, & construere suum nidum

{ for her self; but she denied [that] she would
 { sibi; at illa negavit se

{ do [it]: moreover gave counsel to them, in
 { facturam: quin dedit consilium eis

{ her turn, [that] after a space 'twould bring forth
 { invicem, quandoq; latitum esse

{ Bird-lime, to wit, the bane of Birds. They
 { viscum, videlicet, pestem Avium. Illæ

{ *contemn'd the counsel of one wise Owl*
 { *contempsere consilium unius sapientis Noctua*

{ *being of a light and fickle sort ; the*
 { *[ut] sunt leve & volatile genus ;*

{ *Oak [was] now grown up, [was] large*
 { *quercus jam adoleverat, patula*

{ *and full of boughs, presently all the Birds*
 { *& frondosa, illico omnes Aves*

{ *fly upon it, by flocks, [they] play wantonly*
 { *involutant, gregatim, lascivivunt*

{ *[upon the] boughs, [they] play together, and*
 { *ramis, collidunt, &*

{ *leap about and sing. In the mean while*
 { *subsultant & cantillant. Interea*

{ *that Oak brought forth Bird lime, and*
 { *ea quercus pertulerat viscum &*

{ *Men took notice of it, therefore on a sudden*
 { *homines animadverterent id, ergo repente*

{ *all [these] miserable [little Birds] were*
 { *omnes misellæ aviculæ*

{ *entangled alike, and a late repentance in*
 { *implicitæ pariter, ac sera pœnitentia*

{ *vain put them [in mind] that they had*
 { *frustra subit eas quod*

{ *despised that wholesome Advice, and*
 { *sprevissent illud salubre consilium, atq;*

{ *this they say is [the cause] why all the*
 { *hoc ajunt esse cur omnes Birds*

{ Birds, *when* they see *the Owl*, throng [about
 { Aves, *ubi viderint Noctuam*, frequētes

{ *her*] and *do as it were* salute [her], bring [her]
 { *quasi* salutant, dedūcunt,

{ *down*, they attend, fly about her, for re-
 { sectantur, circumvolitant eam, nam me-

{ *membring her counsel*, now [they] admire
 { *mores illius consilii*, nunc admirantur

{ *her as wise*, and [they] guard her [with]
 { eam ut sapientem, & stipant eam

{ *a thick troupe*, namely, that they may learn
 { *densa catervâ*, videlicet, ut discant

{ *from her to be wise*, but I think *in vain*. Those
 { ab eâ sapere, sed opinor frustra. Illæ

{ *ancient Owls were wise indeed*, but now
 { *veteres Noctux erant sapientes revēra*, sed nunc

{ *[there] are many Owls*, which indeed
 { *sunt multæ Noctux*, quæ quidem

{ *have the feathers*, and the eyes, and the beak
 { *habent plumas*, & oculos, & rostrum

{ *of Owls*, but they have not the wisdom.
 { *Noctuarum*, sed non habent sapientiam.

M O R A L.

{ *This Fable teaches us not to despise the coun-*
 { *Hæc Fabula docet ne spernas con-*
 { *cels [of one] advising well.*
 { *filia monentis bene.*

Fab. 127. { *Of the Gourd and the Pine.*
 { *De Cucurbita & Pinu.*

{ *Formerly a Gourd was planted near a Pine,*
 { *Olim Cucurbita sata erat juxta Pinum,*

{ *which sprung up somewhat large, with broad*
 { *quæ extābat admodum grandis, cum patula*

{ *boughs, but the Gourd when [it had] grown*
 { *ramis, sed Cucurbita cum crevisset*

{ *[by] many showers, and the moderation of the*
 { *multis pluviis, atq; temperamēto*

{ *weather, it began to grow wanton, and to stretch*
 { *cœli, incēpit lascivire, & porri-*

{ *out [its] little boughs more boldly, so that it*
 { *gere ramulos audacius, adeo ut*

{ *crept upon the Pine, and it ventur'd to rise*
 { *serpēbat in Pinum, & audebant surgere*

{ *and to twine [its] boughs and [its] leaves,*
 { *& involvere ramos & frondes,*

{ *boasting [of] [its] larger leaves, white flowers,*
 { *ostentans ampliora folia, candētes flores,*

{ *[its] large and flourishing Apples; therefore*
 { *prægrandia & virescentia Poma; itaq;*

{ *it swell'd [with] so much pride and haughtiness,*
 { *intumuit tanto fastu & arrogantia,*

{ *that it durst set upon the Pine; and, you see,*
 { *ut ausa sit aggredi Pinum; & vides,*

said

{ said she, *how* I excel thee (with) my large leaves,
 { inquit, *ut* supero te *amplis foliis,*

{ and in greenness, and I rise up already to [thy]
 { & in *virōre,* & *prosūrgo jamjam ad*

{ *top.* Then the Pine answered, which excelled
 { *cacūmen.* Tum *Pinus* respōndit, *quæ* possēbat

{ in Age, Prudence and (in) Strength, nothing
 { *Senilē,* *Prudentiā* & *robore,* *nihil*

{ wondring at the boldness of the Gourd, I have
 { *mirātus* *audacium cucurbitæ,* *ego per-*

{ overcome many Winters, beats of Summer, and
 { *vīci* *multas Hyemes, calōres Æstātis,* &

{ various calamities, and as yet I remain whole,
 { *varias calamitātēs,* & *ad huc consisto integrā,*

{ but you will have less of boldness at the first
 { *sed tu habēbis minus audaciæ ad primos*

{ Frosts, when both leaves shall fall, and all
 { *rigōres, cum* & *folia concident,* & *omnis*

{ greenness shall be gone.
 { *viror abiverit.*

M O R A L.

{ We must not be proud in prosperous times.
 { *Non est superbiendum secundis rebus.*

Fab. 128. { Of the Crow 14. and the Wolves 2.
 { De Corvo & Lupis.

{ A Crow accompanieth the Wolves over the
 { Corvus comitatur Lupos per

{ high tops of the mountains, and requires a part
 { ardua juga montium, & postulat partem

{ of the prey for himself, because he followed them,
 { præda sibi, quia secutus est eos,

{ nor had forsaken (them) at any time. Afterward
 { nec destitisset ullo tempore. Deinde

{ he was deny'd by the Wolves, as if he had not
 { repulsus est à Lupis, tanquam non

{ follow'd them, but the Prey and the Meat,
 { secutus est eos, sed prædam & cibum,

{ neither [would she] less devour the bowels of
 { nec minus voraturus fuisset exta

{ Wolves, if they were killed, than the bowels of other
 { Luporum, si occiderentur, quam exta cæterorum

{ Creatures.
 { animalium.

M O R A L.

{ What we do is not always [to be] looked on,
 { Quid agamus est non semper inspicendum,

{ but with what mind we are, when we do that.
 { sed quo animo sumus, cum agamus id.

{ Of the Birth of the Mountain.
 { De Partu Montis.

Fab. 129.

{ Formerly a Mountain was made big and
 { Olim Mons factus est turgidus &

{ swell'd after a wonderful manner, it seem'd
 { tumidus in mirum modum, videbatur

{ about to be delivered of something great, the
 { paritūrus aliquod magnum,

{ Neighbours run together, the Country-men are
 { Finitimi accurrunt, Agricole

{ amazed, they expect the birth of the Mountain,
 { stupent, expectant partum Montis,

{ between hope and fear. Some expected that
 { inter spem & metum. Alii putabant illum

{ Typhæus with an hundred hands, others that the
 { Typhæa centimanum, alii

{ Mountains would break out, the Mountain
 { Montes erupturos, Mons

{ bringeth forth, Mouse, [it] creeps out, and
 { parit, Mus, prodiit, &

{ that which was thought to be a Miracle by all,
 { quod putabatur fore Miraculo omnibus,

{ they turned into laughter and a jest.
 { convertērunt in risum & jocum.

MORAL.

M O R A L.

{ We must not *always* believe *great*
non *semper* credendum magnificis

{ Promises.
{ Promissis.

Fab. 130. { Of the Members *and* the Belly.
{ De Membris & ventre.

{ W Hen Humane Members saw the Belly
Cum Humāni artus vidērent ventrem

{ idle they *disagreed* with it, and *denied*
otiosum discordarunt ab eo, & negaverunt

{ [it] their Service, when by *this* means
suum Ministerium, cum eo pacto

{ they fainted, they *knew* that the Belly *di-*
ipsi deficerent, intellexerunt ventrem *di-*

{ *vided* the Meat [it had] *received* throughout
videre cibos acceptos per

{ *all* the Members ; *then* they returned *into*
omnia Membra ; tum redierunt in

{ Friendship *with* it.
{ gratiam cum eo.

M O R A L.

{ Great things *perish* [by] Discord *and*
{ Magnæ res pereunt Discordiâ &

{ do avail [by] Concord.
{ valent Concordia.

{ Of Arion and the Dolphin.
 { De Arione & Delphino 56.

Fab. 131.

{ A Rion was an ancient and famous Player
 { Arion fuit verus & nobilis Cantator

{ on the Harp; he was a Methymnaean [by] Place
 { fidibus; is fuit Methymnaeus loco

{ and Town, and a Lesbian [by] Country. Pe-
 { & oppido, & Lesbicus terrâ, Pe-

{ riander King of Coriath esteemed this Arion
 { riander Rex Corinthe habuit eum Arionem

{ [as] a Friend, and loved [him] upon the account
 { Amicum, & amatum gratiâ

{ [of his] Art. He travelled thence from the
 { Artis. Is proficiscitur inde à

{ King to see the famous Countries [of] Sicily
 { Rege viſurus inclytas terras Siciliam

{ and Italy; when he came thither, he pleased
 { & Italiam; ubi venisset eo, demulſit

{ both the Ears and the Minds of all [Men]
 { & Aures & Mentis omnium

{ in the Cities of both Countries, there he was
 { in urbibus utriusq; terræ, istic fuit

{ in the esteem and [in] the love of all [Men].
 { in questibus & Amoris omnium.

{ Afterward [having] gain'd a great [Sum] of
 { Postea copiosus grandi Money,

{ Money and a good and plentiful Estate, [he] re-
 { Pecunia & bonâ & multâ re, infir.

{ solv'd to return to Corinth, wherefore he took
 { tuit redire Corinthum, igitur conscendit

{ Ship and hired Corinthian Mariners, as
 { navem & conduxit Corinthios Nautas, ut

{ [being] more known and more [his] Friends ; but
 { Notiōres & amicitiores ; sed

{ the Corinthians [being] greedy of Money, took
 { Corinthii Cupidi Pecuniæ, cepērunt

{ Counsel to kill Arion, the Ship being [now]
 { Consilium necādo Arione, nave provectâ

{ in the main (Ocean) then he, when [he] per-
 { in alto tum ille, ubi in-

{ ceiving the Villany, gave [them] Money, and
 { tellēta pernicie, dedit Pecuniam, &

{ his other [things], begging [them] only to spare
 { sua cætera, orans modo parcere

{ [his] life. The Mariners [did] so far pity
 { vitam. Nautas illatenus comiserti erant

{ his Prayers, that [they] forbore to kill
 { ejus Precum, ut temperarent inferre necem

{ him by force [with] their own hands ; but
 { ei per vim suis manibus ; sed

{ they commanded, that he would leap headlong
 { imperabant, ut desiliret præceps

{ into the Sea in their presence. The Man being
 { in Mare coram Homo
 affrighted,

{ affrighted, and all hope of Life [being]
 { territus, & omni spe Vitæ

{ lost, he begged this one [thing] that
 { perditâ, orâvit id unum ut

{ before he went to Death, they would permit
 { priûsq̃uam oppeteret Mortem, permetterent

{ [him] to put on [his] Cloaths, and to take [his]
 { induere indumēta, & capere

{ Harp, and to Sing a Song Condoleing his
 { Fides, & Canere Carmen Consolabile illius

{ Mishap. Then a desire of hearing seized
 { Casus. Tum prolubium Audiēdi subit

{ the wild and cruel Mariners, he obtains that
 { feros & immānes Nautas, impetrâvit quod

{ which he had begg'd; and then girt after [his]
 { oraverat; atq; ibi cinctus de

{ manner, cloathed and standing on the Hatches
 { more, amictus & stans in foro

{ of the top of the Stern, he sung a Song [with
 { summæ Puppis, cantâvit Carmen

{ a Voice very loud, towards [the] end
 { Voce subaltissimâ, ad postremum

{ [of his] Song he cast himself a good way
 { Cantus jecit sese procul

{ into the deep, with [his] Harp and all
 { in profundum, cum fidibus & omni

{ [his] Dressing, as he stood and he Sung, the
 { Ornâtu, sicut stabat & cantâbat,
 Mariners

{ Mariners not at all doubting but he had perished,
 { Nautæ haud quaquam dubitantes quin peri-

{ shed, they kept the Course, which [they had] be-
 { isset, tenuerunt Cursum, quem cepe-

{ gun. But a new and a wonderful, and in-
 { rant. Sed novum & mirum, & pium

{ deed happened, the Dolphin swam among
 { facinus contigit, Delphinus adnatābat inter

{ the waves, and lifted [him] above the waters,
 { undas, & vectābat super fluctus,

{ putting up [his] back, and carried him to Te-
 { edito dorso, & devehēbat eum Te-

{ narus in the Lacædemonian Country, [his] Body
 { narum in Laconicam Terram, Corpore

{ [being] safe and [his] Apparel then Arion
 { incolumi & Ornātum Arion

{ went to Corinth from that [place] and showed
 { petēbat Corinthiam ex eo & offerēbat

{ himself to Periander the King just as he was carried
 { sese Periandro Regi talem qualis vectus erat

{ by the Dolphin, and told to him the thing
 { Delphino, & narrābat ei rem

{ as it fell out, the King did little believe
 { sicut acciderat, Rex parum credēbat

{ these [things] he commanded Arion to be kept,
 { ist hæc jubēbat Arionem custodiri,

{ (as tho' he had deceived) and he Dissemblingly
 { (quasi falleret) Sc Disimulāter dicit

{ did ask the *Mariners* [being] found, *while* *Arion*
 { interrogābat *Nautas* requītos, dum *Arione*

{ [was] kept up, what they had heard of *Arion*
 { obligāto, ecquid audissent super *Arionem*

{ in those places from whence they came. They
 { in locis unde venissent. Illi

{ said that Man was in the Country of *Italy*
 { dicēbant quod *Homo* fuit in *Terrā Italiæ*

{ when [they] went thence, and that he was
 { cum irent inde, & ille agitābat

{ well there, and flourished [with] the loves and
 { bene illic, & florēbat studiis &

{ delights of the Cities, and [that] he was for-
 { delectationibus Urbium, atq; fortunātus

{ fortunate both in Favour and Money ; then among
 { erat & in Gratiā & Pecuniā ; tum inter

{ these words of them *Arion* came forth with the
 { hæc verba eōrum *Arion* excābat cum

{ Harp, and the Cloaths with which he cast
 { Fidibus, & indumentis cum quibus ejaculaverat

{ [himself] into the Sea, the *Mariners* [being]
 { le in Salum, Nautas

{ stupefied and convicted could not deny [it]
 { stupefactos & convictos non potuisse inficias.

M O R A L.

{ This Fable teaches, sometimes more of pity
 { Hæc Fabula docet, aliquādo plus clementiæ

[15]

{ [is] to be found in brute Beasts than in the
 { inveniri in brntis Animalibus quam in his

{ Men, who have nothing of worth be
 { Hominibus, qui habent nihil pensi pra-

{ fides Riches, and nothing of humanity excep
 { ter Opes, & nihil humanitatis prater

{ shape.
 { figuram.

Fab. 132. { Of the Spider 57. and the Gout.
 { De Araneâ & Podagrâ.

{ THE Spider [being] a little more quiet from
 { Aranea Paululum quietior ab

{ [her] work of weaving, walked out seasonably,
 { opere texendi, deambulabat commodum

{ upon the account of refreshing [of her] Mind
 { gratiâ relaxandi Animi

{ the Gout offereth her self to meet her, although
 { Podagra praebet se obviam ire huic, tamen

{ [she could] scarce keep pace [with her] with uneven
 { vix assequeretur ambiguit

{ strides. Howsoever the Journey of that Day
 { passibus. Utcūq; itinere ejus Diē

{ [being] passed they were not far from a Town,
 { emenso aberant non longe ab Oppidulo,

{ to which the Inhabitants of the Country gave
 { cui incolæ Regionis indidērunt

a Name,

{ a name [to wit] Fortune, both take [this]
 { nomen Tyche, utēq; init

{ counsel to seek out an Host of her condition,
 { consilium peruestigare hospitem suæ conditionis,

{ the Spider by chance repairs to the House
 { aranea non operâ datâ divērtit ædes

{ of a certain rich Citizen, and there [she]
 { cuiusdam opulenti Civis, & ibi

{ hangs up her Webs on every side and
 { præpendebat suas Telas quaquavērsim &

{ stretches out [her] Nets, presently I know not
 { præendebat Retia, illico nescio

{ what hideous People came in, who demolished
 { qui Trygodæmones aderant, qui demoliebāntur

{ [her] Weavers Shop, therefore her Building
 { Textrinam, itaq; ejus Ædificium

{ was momentary wheresoere she turned, for
 { erat momentaneum quocūq; se verteret, nam

{ [she] could no where escape the Besomes of
 { possit nusquam effugere Scopas

{ the quick-sighted Sweepers ; [she was] mise-
 { oculātorum Scopariorum ; mise-

{ rable indeed, who alone was vexed and
 { ra planè, quæ sola angebātur &

{ troubled in so great plenty of all things,
 { perturbātur in tantâ affluentia omnium rerum,

{ but the Gout, like a Begger, scarce got
 { sed Podagra, instar mendicabuli, vix im-
 M leave

{ *leave* [to enter] the Cottage of a certain
 { *petrābat* Tuguriolum *cujuspiam*

{ Poor Man, *when* she had sat down in *that* place
 { *Egēni,* *cum* decubūisset *id* locū

{ she was not *sensible* of *nothing* of miseries
 { *non* experiebātur *nihil* miseriārum

{ Course Bread was set before [her] for Supper
 { *Cibarius* Panis apponebātur Cœnaturiēti

{ and a Pot of Water [when she could] *scarce* gape
 { & Hydropoterium *vix* hiānt

{ [her] *chaps* were so dry ; a wooden Bed
 { *faucibus* aridis ; *lignus* Torus

{ was made with *no* leaves, [with] *no* grass
 { *insternebātur nullis* frondibus, *nullo* gramine

{ but with small *chaff* [for her when] weary
 { *sed* prætenuibus *paleis* labascēti

{ [with the] *days* Journey. And 'tis not my
 { *dūrno* Itinere. Atq; non est hujus

{ purpose to tell how they agreed [with her]
 { *instituti dicere quàm* conveniebant

{ soft Limbs, and how the hard Bedding
 { *mollibus* Membris, & quam dura Stragula

{ and coarse Rugs with her Skin [as I may say]
 { & barbari Villi Cuticulæ [ut Dixerim]

{ of Silk, *that* stately Planet, which bebold
 { *Holofericæ,* illo augusto Sydere, quod intuēti

{ all [things] *scarce* rising, again the Spider
 { *omnia* *vix* oriēte, rursū Aranea

{ and the Gout met ; and the Spider first
& Podagra convēnere ; & Aranea prior

{ tells the troubles of the passed Night, sometimes
denārrat molestias prāteritæ Noctis, nunc

{ blaming the neatness of the Master, and
exprobrans munditiem Heri, &

{ sometimes the too great observance of the
nunc nimium observantiam fa-

{ Servants, the Gout relates many [things]
mulōrum, Podagra comminiscitur complūra

{ of the Poverty of her Host ; neither has [she]
de Egestāte sui Hospitis ; nec habet

{ leisure to show the blue marks, which the
otium admonstrāre lividas vibices, quas

{ hard Bedsted had imprinted [in her] tender
adamantina Fulcra impresserant tenēllas

{ Skin. They make an agreement, hereafter
Cuticulæ. Incunt consilium, deinceps

{ the Spider ought to enter the Cottages of
Araneam debēre subingredi Tuguria

{ Poor [Men] but the Gout to enter the Courts
pauperum sed Podagram intrāre Aulas

{ of Rich [Men] the Spider embraces this Opinion,
Divitum Aranea vadit hanc Opiniōnem,

{ the Gout the same. Now Night coming on,
Podagra itidem. Jam Tenebris incrementibus,

{ they approach to a certain City ; the Gout not
approximant cuiquam Urbi ; Podagra non

{ unmindful of the agreement, stole
 { immemor instituti, illatebravit

{ softly into the House of a certain Rich
 { pedetēntim in Domum cujūsdam Opulēti

{ [Man] who was espy'd by luck by the Master.
 { quā conspectā commodū ab Hero.

{ Good Gods ! with what kindness, with what
 { Dii Boni ! quā benevolentia, quibus

{ complements is she received ? Swan-down Beds
 { nominibus excipitur ? Olorinae culcitrae

{ and Bolsters stuffed with under-wing Feathers
 { & Toralia referta subalaribus Plumis

{ of Partridges are put under [her] I omit the sweet
 { Perdicum supponuntur Tacēo dulce

{ Wine, the black, the Lesbian, the Tarentine
 { Vinum, nigrum, Lesbium, Tarēntum

{ [Wines.] I am silent of the Fig-peckers the Phea-
 { Taceo Fice-dulas Pha-

{ sants. In short, [there was] nothing of delight,
 { siānos. In summa, nihil deliciarum,

{ which [she did] not enjoy. The Spider puts
 { quod non exhaustēbat. Aranea

{ in order [her] Webs, hangs up [her] Nets where
 { orditur Telas, suspendit Retia quaque

{ soe're the Walls lie open, [she] labours with
 { vērsum Parietes interpatent, incumbit

{ Hands & Feet, [in her] orbicular Work,
 { Manibus & Pedibus, orbiculāri Opere,
 [she]

{[she] mends the *broken*, finishes *what's begun*,
 reficit *abrūpta*, perficit *incēpta*,

{& [as I may say] governs in an empty House,
 {& [ut dicam] *dominātur* in *vacuā Domo*,

{[she] fears no treacheries, no open Onsets;
 { *formīdat nullas insidias*, *nullas insūltus*;

{nay, indeed, now [she is] above every Besome;
 { *iano, etiam, jam superior omni Scopā*;

{not long after the Gout meets the Spider, and
 { *non multo post Podagra convenit Araneam*, &

{largely praises her delights and happiness.
 { *ampliter extollit suas delicias & felicitātem*.

{The Spider sets out her Empire with wonderful
 { *Aranea exōrnat suum Imperium miris*

{Praises and [her] liberty of weaving. Lastly,
 { *Laudibus & libertātem texēdi. Deniq;*

{this resolution pleased both, and whithersoever
 { *hęc sententia placuit utriq; & quorsumcūq;*

{they travelled, the Gout ought to repair to
 { *proficiscerētur, Podagram debēre divertere in*

{the Houses of Rich Men, but the Spider in the
 { *Domos Divitum, sed Araneam in*

{Cottages of Poor [Men.]
 { *Tuguria Pauperum.*

M O R A L.

{ Although *this* Fable can be applied to
 { Tamēſi hæc Fabula queat accommodari
 { various uſes, yet it declareth *this*, eſpecially
 { varios uſus, tamen declārat id, imprimis
 { one [Man] to be more fortunate [in] a place, [than]
 { alium eſſe fortunatiōrem loco,
 { another, beſides the Courts to be receptacles of
 { alio, præterea Aulas eſſe domicilia
 { Diſeaſes. Laſtly, there is no where greater
 { Morbōrum. Adultimum, eſſe nuſquam majorem
 { liberty, than where [there is] leſs of Riches.
 { libertatem, quam ubi minus divitiarum

Fab. 133. { Of a Mouſe 4. born in a Cheſt.
 { De Mure 4. nato in Ciftâ.

{ A Mouſe born in a Cheſt, had led almoſt
 { Mus natus in Ciftâ, duxerat fere
 { all [her] Life there [being] fed [with] Nutrients
 { omnem Vitam illic paſtus Nuciſ
 { which were wont to be kept in it; but while
 { quæ ſolēbant ſervāri in eā; ſed quæ
 { [ſhe was] ſporting about the ſides of the Cheſt [ſhe]
 { ludens circa oras Ciftæ
 { fell down, and ſought an aſcending, [ſhe] ſoon
 { decidiſſet, & quæreret aſcēſum, reperit
 dainti

{dainties prepared very curiously, which when
 {epulas parātas lautissimæ, quas cum

{[she had] begun to taste, says she, how foolish
 {cepisset gustāre, inquit, quam stultus

{have I been hitherto, who thought nothing in the
 {fui hætenus, qui putābat nihil in

{whole Globe of the Earth better [than] my Chest,
 {toto Orbe Terrārum melius meâ Cistulâ,

{loe [with] how much sweeter Food am I fed here.
 {ecce quam suavioribus Cibis vescor hic.

M O R A L.

{This Fable sheweth [our] Countrey is not so
 {Hæc Fabula indicat Patriam non ita

{to be loved, if it is mean, as not to go to other
 {diligēdam, si sit ignobili, ut non adeāmus alia

{Places, when there we can be more happy.
 {Loca, cū alibi possimus esse beatiōres.

{Of the Country-man that had obtain'd
 {De Rustico impetrato Fab. 134.

{that Wheat might grow without Beards.
 {ut Triticum nasceretur absq; arīstis.

{A Country-man had obtained of Ceres that
 {Rusticus impetraverat a Cerere ut

{Wheat might grow without Beards, lest it
 {Triticum nasceretur absque Arīstis, ne
 M 4 might

{ might hurt the hands of the Reapers and Threshers,
 { *laderet manus Metentium & Triturantium*

{ which when it ripened it was devoured by the
 { *quod ubi inaruit depāstum est a*

{ little Birds. Then the Farmer said, how
 { *minūtis Avibus. Tum Rusticus inquit, quam*

{ worthily do I suffer, who on the account of a
 { *digna patior, qui causā*

{ small commodity, I have lost very great
 { *parvæ commoditatis, Perdidi quam maximā*

{ Profits.
 { *Emolumēta.*

M O R A L.

{ This Fable shows, [that] small inconveniencies
 { *Hæc Fabula indicat, parva incommoda*

{ must be compensated [with] a greater Profit.
 { *pensāda majōri Utilitatē.*

Fab. 135. { Of the Hawk 58. pursuing a Pidgeon 18.
 { *De Accipitre 58. insequēte Colūmbam 18.*

{ **W** Hile the Hawk [was] pursuing a Pidgeon
 { *Cum Accipiter insequeretur Co-*

{ geon [with] a speedy flight, he entred a Farm-
 { *lūmbam præcipiti volātu, ingressus est Vil-*

{ House and was caught by the Farmer, whom he
 { *lam & captus est a Rustico, quem*
 { *intreated*

intreated kindly that he [would let] him go, for
 obsecrābat blandè ut dimitteret se, nam

[he] said [I have] not hurted you.
 dixit non læsi te.

M O R A L.

{ This Fable shows, [thole] [to be] deservedly
 { Hæc Fabula indicat, merito

{ punished, who strive to hurt [the] innocent.
 { puniri, qui conantur lædere innocētes.

{ Of the Spider 57. and the Swallow 17.
 { De Araneâ 57. & Hirundine 17. Fab. 136.

{ A Spider being vexed against a Swallow
 { Aranea excandescens in Hirundinem

{ who caught Flies her Food, [she] hung
 { quæ capiebat Muscas suum Cibum, suspenderat

{ [her] Nets over the Doors through which [she]
 { Retia in Foribus per quas

{ [was] wont to fly, that [she might] catch her,
 { solēbat volitare, ut caperet eam,

{ but the Swallow flying carried the Nets with
 { sed Hirundo advolans portabat Retia cum

{ [the] Weaver through the Air. Then the Spider
 { Textrice per Aera. Tum Aranea

{ hanging in the Air, and knowing [that] she
 { pendens in Aere, & intelligens se
 [was]

{ [was] now about to die, said, how justly do
jamjam peritūra, dicēbat, quàm justè

{ I suffer these [things] who scarce catching the least
patior hæc quæ vix capiens minimè

{ flying [Insects] [by the] greatest labour, though
volatilia maximo labōre, credidit

{ to entangle so great Birds.
deprehendere tam magnas Aves,

M O R A L.

{ [We are] advised [by] this Fable, [we should]
monēmur hæc Fabulâ,

{ not undertake [things] too great [for our]
ne aggrediāmur majōra

{ strength.
viribus.

Fab. 137. { Of the Country-man about to pass a
De Rustico transitūro

{ River.
Amnem.

{ A Country-man would pass over a River,
Rusticus transitūrus Torrēntem,

{ which by chance had grown big [with] showers
qui fore excreverat imbris

{ he sought a Ford, and when [he had] first
quærebat vadum, & cum primum
tried

{ tried that part of the River, which seemed
tentāſſet eam partem fluminis, quæ videbātur

{[more] quiet and ſtill, he found that deep-
quietior & placidior, reperit eam altiō-

{er than he thought [in his] mind. Again,
rem quam opinātus erat animo. Rurſus,

{where he found [it] ſhallower and ſafer, there
ubi invēnit breviorē & tutiorē, ibi

{the River ran [with] a greater noiſe.
Fluvius decurriebat majori ſtrepitu.

{Then ſaid he with himſelf, how [much] ſafer
Tum inquit ſecum, quam tutius

{can we truſt [our] life to murmuring
poſſumus credere vitam clamōſis

{Waters, than to the quiet and ſilent.
Aquis, quam quietis & ſilentibus.

M O R A L.

{[We are] adviſed [by] this Fable, that [we
admonēmur hanc Fabulā, ut

{[ſhould] leſs fear [Men] full of words and
minus extimeſcāmus verbōſos &

{threatning, than ſtill [Men.]
mināces, quam quietos.

Of

Fab. 138. { Of the Pidgeon 48. and the Mag-Pie 48.
 { De Colūmbâ 48. & Picâ 48.

{ A Pidgeon [being] ask'd by a Pic,
 Colūmbâ interrogatâ a Picâ,

{ what did induce her build her Nest always in
 { quid induceret eam ut nidificaret semper in

{ the same place, when her young ones always
 { eodem loco, cum ejus pulli semper

{ were taken thence ; she answered, an unsuspi-
 { surriperentur inde ; respondit, simpli-

{ cious temper.
 { citas.

M O R A L.

{ This Fable sheweth [that] good Men oftentimes
 { Hæc Fabula indicat bonos viros sæpe

{ to be easily deceived.
 { facile decipi.

Fab. 139. { Of the Cuckow 58. and the Hawk.
 { De Cuculo 58. & Accipitre.

{ A Cuckow [was] jeer'd by the Hawk,
 Cuculus irrîsus ab Accipitre,

{ because since she was equal [in] Body, and not
 { quod cum esset par Corpore, & non
 unlike

{ unlike [in] colour, for narrowness of Spirit,
 { abſimilis colōre, præ anguſtiâ animi,

{ [he would] rather feed on Earth Worms,
 { potius veſceretur Terrēnis Vermibus,

{ than [on] ſweet Fleſh of other Birds.
 { quam ſuavibus Carnibus aliârū Avium.

{ She ſaw, after a few days, the Hawk caught
 { Vidit, poſt paucis diēbus, Accipitrem captum

{ by a Country-man, whoſe Pidgeons he purſued
 { a Ruſtico, cujus Colūmbas inſectabatur

{ to hang from an high Turret for the terror
 { pendere ex altâ Turre ad metum

{ of the reſt. To whom the Cuckow ſaid, Friend,
 { ceterōrum. Cui Cuculus inquit, Amice,

{ how [much] better had it been for you to Hunt
 { quam melius fuiſſet tibi venâri

{ Worms, than to make after other [Mens]
 { Vermes, quam impetere aliēnas

{ Birds.
 { Aves.

M O R A L.

{ This Fable ſheweth the Life of them to be
 { Hæc Fabula indicat Vitam eōrum eſſe

{ ſafer and more liked of, who are content
 { tutiorem & magis probandam, qui ſunt contenti

{ [with] their own things without danger, than
 { ſuis rebus ſine periculo, quam
 { theirs,

{ *theirs, who coveting other [Mens] under.*
 { *illōrum, qui appetētes aliēna* *ade.*

{ *go great dangers of life.*
 { *unt magna discrimina vitæ.*

Fab. 140.

{ *Of the Ass 11. and the Calf 60.*
 { *De Asino 11. 6 Vitulo 60.*

{ **A** *N Ass and a Calf feeding in the same*
 { *Asinus & Vitulus pascētes in eōdem*

{ *Pasture, perceived the Enemies Army*
 { *Prato, præsenferant Hostilem Exercitum*

{ *to approach by the sound of a Bell. Then the Calf*
 { *adventāre sonitu Campāne. Tum Vitulus*

{ *said, O Companion, let us fly hence, lest that the*
 { *inquit, O Sodalis, fugiāmus hinc, ne*

{ *Enemies lead away us (as) Captives. Says (the*
 { *Hostes abducant nos Captivos. Inquit*

{ *Ass) do thou fly, whom the Enemies are accustomed*
 { *tu fuge, quem Hostes consuev-*

{ *ed to kill and eat [it.] Nothing profits an Ass,*
 { *runt occidere & esse. Nihil interest Asini,*

{ *to whom the same Article of carrying a Burden*
 { *cui eadem Conditio ferēdi Oneris*

{ *is offered every where.*
 { *est proposita ubique.*

M O R A L.

{ *This Fable advises Servants not to fear*
 { *Hæc Fabula admonet Servos ne formident*
 { *greatly*

{ greatly to change Masters, if [those which]
 { magnopere mutāre Dominos, si futūri

{ are to come are not worse [than the] for-
 { nonsunt deteriores prio-

{ mer.
 { ribus.

{ Of a Fox 15. and Women eating Fab. 141.
 { De Vulpe 15. & Mulieribus edentibus

{ Hens
 { Gallinas.

{ A Fox passing by a certain Farm-House,
 { Vulpis transiens quendam Villam,

{ saw a company of Women eating
 { conspexit catervam Mulierum comedentium

{ a great many Hens very daintily Roasted,
 { plurimas Gallinas opipare Assatas,

{ [with] a deep silence; to whom turning,
 { alto silentio; ad quas conversā,

{ says she, what outcries and barking of Dogs
 { inquit, qui clamores & latratus Canum

{ would [there] be against me, if I should do
 { essent contra me, si ego facerem

{ that which ye do. To whom a certain old
 { quod vos facitis. Cui quaedam A-

{ Woman answering, [thou] worst of Creatures,
 { nus respondens, pessima Animalium,
 says

{ says she, *that* which we eat are our own,
 { inquit, *quæ* nos *comedimus* sunt *nostra*,

{ but you stealest other [Mens.]
 { sed tu furāris *aliēna*.

M O R A L.

{ This Fable advises us, not to think 'tis fit
 { *Hæc Fabula* admonet nos, ne *putemus* licēre

{ for us (to do that) with others (things) which
 { *nobis* in *aliēna* quod

{ 'tis fit for the right Masters.
 { *licet* propriis *Dominis*.

Fab. 142. { Of the fat Capons and a lean one.
 { *De pinguibus Caponibus &* macro.

{ A Certain Man brought up a great many
 { *Quidam Vir* *nutricaverat* compūres

{ Capons shut up in the same Coop, who
 { *Capōnes* inclusos in *eōdem Ornithobōsco*, qui

{ were made fat all except one, whom
 { *effecti sunt pingues omnes præter unum*, quem

{ they mocked as lean. The Master [being]
 { *irridēbant* ut *macilentum*. *Dominus*

{ to receive Guests with a neat and sumptuous
 { *acceptūrus Hospites lauto &* *sumptuoso*

{ Banquet, commands the Cook, that he should kill
 { *Convivo, imperat Coquo, ut interficiat*

and

{ and dress those which he found fatter : The
 { & coquat quas invenerit pinguiōres :

{ fat ones hearing this, troubled themselves,
 { Corpulēti audiētes hoc, afflictābant sē,

{ saying, by how much bad it been better for us
 { dicētes, quanto præstitisset nos

{ to be lean ?
 { esse macilētos ?

M O R A L.

{ This Fable was invented for the comfort of
 { Hæc Fabula conficta est in solāmen

{ Poor [Men] whose Life is safer than
 { pauperum quorum Vita est tutior quam

{ Rich [Men :]
 { Divitum.

{ Of the Swan 61. Singing at [her] Death,
 { De Cygno 61. Canēte in Morte,

{ and was blam'd by the Stork.
 { & reprehēnso a Ciconiâ.

Fab. 143.

{ A Swan dying, was asked by the Stork
 { Cygnus moriens, interrogabātur a Ciconiâ

{ why she sent forth far more sweet Notes at
 { cur emitteret multo suaviōres Sonos in

N

[her]

{ [her] Death (which other Creatures [do] so
 { Morte (quam cætera Animalia adeo

{ [much] dread) than in all [her] Life.
 { (exbörrent quàm in omni Vita,

{ seeing that [she] ought rather to be sad.
 { cum debëret potius esse mæstus.

{ To whom the Swan said, because [I shall] not
 { Cui Cygnus inquit, quia neg,

{ be vexed any more [with the] care of seeking
 { cruciabor amplius curâ quærëndi

{ Food.
 { Cibi.

M O R A L.

{ This Fable adviseth, not to dread Death,
 { Hac Fabula admonet, ne formidēmus Mortem,

{ by which all the Miseries of this Life are cut off
 { qua omnes Miseriæ hujus Vitæ præciduntur

Fab. 144. { Of the Beam and the Oxen 27. drawing
 { De. Trabe & Bobus 27. trahentibus

{ it.
 { eam.

{ A Elm Beam complained of the Oxen,
 { Almea Trabs conquerebatur de Bobus,

{ saying, O ungrateful [Oxen] I [have] fed
 { dicens, Ingrati ego alui

{ ye [with] my boughs a long time ; but
 { vos meis frondibus longo tempore ; sed

{ ye draw me your nourisher through mire
 { vos trahitis me vestram nutrīcem per luta

{ and Stones. To whom the Oxen answered,
 { & Saxa. Cui Boves respondēbant,

{ our sighs and groans, and the Goad [with]
 { nostra suspiria & gemitus, & Stimulus

{ which [we are] goaded, can teach thee that
 { quo pungimur, possunt docēre te quod

{ [we] unwillingly draw thee : The Timber
 { invīci trahimus te : Trabs

{ pardons [them.]
 { ignōscit.

M O R A L.

{ This Fable teaches us, not to be angry with
 { Hęc Fabula docet nos, ne excandescamus in

{ those who hurt us unwillingly.
 { eos qui lædunt nos non suā sponte.

{ Of the beautiful Trees and the ugly [one.]
 { De pulchris Arboribus & defōrmī.

Fab. 145.

{ A Great many Trees grew in the same
 { Complūres Arborea creverant in eōdem

{ place, [being] tall, streight, and without knots,
 { loco, procēræ, rectæ, & enōdes,

N 2

except

{ except *one* [that was] *low, little, and knot-*
 { *præter unam* *humilem, parvum, & nodū.*

{ *ty, which the rest were accustomed to have* [in]
 { *ſam, quam cætera foliæ erant habere*

{ *deriſion as* [being] *deformed and dwarfiſh,*
 { *ludibrio ut* *deſormem & puſillam,*

{ [their] *Maſter* was to build *an Houſe,* commands
 { *Dominus ædificatūrus Domum, jubet*

{ *all* to be cut down, except that *which* ſeemed
 { *omnes exciſi, præter illam quæ videbātur*

{ *would make* the Building *unhandſome* [by] its
 { *redditūra* *Ædificium indecōrum ſuā*

{ *ſhortneſs and deformity.* The reſt [being] cut
 { *breviūte & deformitāte.* *Cæteris exciſis*

{ the ugly one ſaid theſe [things] *with her ſelf;*
 { *deſormis dicēbat hæc ſecum;*

{ O Nature, I will complain no more of you,
 { *Natūra, querar non amplius de te,*

{ becauſe thou haſt bred me deformed, ſince that
 { *quod genueris me turpem, cum*

{ I ſee great dangers threaten the beautiful.
 { *videam magna discrimina imminere formōſis.*

M O R A L.

{ *This Fable adviſes us, not to grieve* [that]
 { *Hæc Fabula admonet nos, ne doleāmus*

{ we are born ugly, seeing that beauty oft-
 { nos esse natos defōrmes, cum formositas sæ-

{ times hath hurt many.
 { pe nocuerit multis.

{ Of the Fly 25. which, sitting on a Chariot 62.
 { De Muscā, 25. quæ, insidens quadrīgis 62. Fab. 146.

{ said, [that] she raised a dust.
 { dicēbat, se excitasse pulverem.

{ Chariots ran in a Race, [upon]
 { Quadrīgæ percuriēbant in Stadio,

{ which a Fly sat, but a great dust [be-
 { quibus Musca insidēbat, sed maximo pulvere

{ [ing] risen, as well by the trampling [of the]
 { exōrto, tum pulsu

{ feet of the Horses, as by the rowling
 { pedum Equōrum, tum volutatiōne

{ of the Wheels, the Fly said, What a great
 { Rotārum, Musca dicēbat, Quam magnam

{ deal of dust have I raised.
 { vim pulveris excitavi.

M O R A L.

{ This Fable belongs to them, who, although
 { Hæc Fabula spectat ad eos, qui, cum

{ they are Cowards, nevertheless endeavour
 { sunt Ignāvi, tamen conantur

{ to place upon themselves anothers Glory with
 { transfēre in se aliēnam Gloriam

{ their bragging words.
 { suis magnificis verbis.

Of the Four-footed [Beasts] entring
 Fab. 147. { De Quadrupedibus ineuntibus

{ a League with the Fish against the
 { Societatem cum Piscibus adversus

{ Birds.
 { Aves.

• { THE Four-footed [Beasts] made a League
 { Quadrupedes ineunt Fœdus

{ with the Fish when War was proclaimed
 { cum Piscibus cum Bellum esset indictum

{ [against] them by the Birds, that [by] their
 { sibi ab Avibus, ut eorum

{ Assistance they might defend themselves from
 { Auxilio tuerentur se a

{ the fury of the Birds : But when they expected
 { furōre Avium : Sed cum expectarent

{ the desired Succours, the Fish deny [that] they
 { optata Auxilia, Pisces negant se

{ could come by Land.
 { posse accedere per Terram.

M O R A L.

{ *This Fable adviseth us, not to make them*
 { *Hæc Fabula admonet nos, ne faciāmus eos*

{ *Allies to us, who cannot help us when*
 { *Socios nobis, qui non possunt adesse nobis cum*
 { *[there] is need,*
 { *fit opus.*

{ *Of a Man, who came to a Cardinal*
 { *De Viro, qui accessit ad Cardinālem*

{ *[that was] lately Created, [upon the] Fab. 148.*
 { *nuper Creatum,*

{ *account of Congratulating [him.]*
 { *gratiā Gratulāndi.*

{ *A Certain pleasant and merry Man hearing*
 { *Quidam facetus & urbanus Vir audiens*

{ *his Friend [was] preferred to the dignity*
 { *suum Amicum adsumptum ad dignitatem*

{ *of a Cardinalship, he went to him [on the]*
 { *Cardinalā ūs, accessit ad eum*

{ *account of Congratulating [him,] who*
 { *gratiā Gratulāndi qui*

{ *puffed up with the Honour, dissembling [that he]*
 { *tumidus Honōre, dissimulans*

{ *knew [his] old Friend, he asked who he*
 { *agnoscere veterem Amicum, interrogabat quisnam*
 N 4 *was?*

{ *was?* To whom *he* (who *was* ready at [his])
 { *get?* Cui ille (ut erat promptus ad

{ *Jests*) said, I pity you and others, who
 { *Jocos*) inquit, Miserescō tibi & cæteris, qui

{ come to Honours of this sort, for as soon as
 { perveniant ad Honōres hujus modi, nam *quampri-*

{ *imum* ye are arrived at Honours, [ye] so
 { istis affectū Dignitātes, ita

{ *lose* [your] Sight and Hearing, and other *Senses*
 { amittitis Visum & Audītum, & cæteros *Sensus*,

{ that [ye can] no longer discern [your] old
 { ut non amplius dignoscātis pristinos

{ *Friends.*
 { *Amicos.*

M O R A L.

{ This *Fable* marketh [out] *them*, who [being]
 { Hæc *Fabula* notat eos, qui

{ *elevated* *high*] despise [their] *former*
 { *sublātū* [in altum] despiciunt *veteres*

{ *Acquaintance.*
 { *Amicitias.*

{ Of a Youth *mocking at the crookedness*
 { De Juvene *irridēte curvitātem* Fab. 149.

{ of an Old Man.
 { Senis.

{ A Certain Youth *having espied* an Old Man
 { Quidam Juvenis *conspiciat* Senem

{ crooked like a bent Bow, asked [him]
 { curvum similitudinem *tensi Arcûs, interrogavit*

{ if he would sell a Bow to him? To whom
 { si vellet *vendere Arcum sibi? Cui*

{ he said, What need have you to lose [you]
 { ille inquit, *Ecquid opus est tibi amittere*

{ Money? For if you come to my Age,
 { Pecuniam? *Nam si perveneris ad meam Etātem,*

{ Nature will give you a Bow without Money.
 { Natūra *concedet tibi Arcum absque Pecuniâ.*

M O R A L.

{ This Fable shows [that] the infirmities of Old
 { Hæc Fabula *indicat vitia Senilis*

{ Age [are] not at all [to be] laughed at, which
 { Etātis *minime irridēda, quæ*

{ no body can avoid when he is Old.
 { nemo *potest effugere cum est Senex.*

Of

Fab. 149. { Of the Eagle 12. and the Mag-Pie 40.
 { De Aquilâ 12. & Picâ 40.

{ THE Mag-Pie intreated the Eagle, that [he
 Picâ rogabat Aquilam, ut

{ would] receive her among his familiar [Friends]
 acciperet se inter suos familiâres

{ and Domesticks, since [she] deserved that,
 { & Domesticos, quando merita est, id,

{ both by the Beauty [of her] Body, and
 { cum Pulchritudine Corporis, &

{ the nimbleness of her Tongue [fit] to execute
 { volubilitate Linguae ad peragenda

{ [his] Commands. To whom the Eagle replied,
 { Mandâta. Cui Aquila respondit,

{ I should do this if I was not afraid
 { facerem hoc ---ni vererer

{ [that thou wouldst] blab all [things] which
 { [ne] efferres cuncta quæ

{ [are] done under [my] Roof by thy talka-
 { fiant infra Tegulam tuâ loqua-

{ tiveness.
 { citate.

M O R A L.

M O R A L.

{ This *Fable* advises, [that] *Tell-tales* and
 { *Hæc Fabula* moner, *Linguāces* &

{ *Pratlers are* not to be kept in ones
 { *Garrulos* non *habēndos*

{ *Domi.*
 { *Houſe.*

{ Of the Country-man and the Mouſe 4. *Fab. 150.*
 { *De Ruſtico* & *Mure.* 4.

{ A Certain Country-man was very Poor,
 { *Quidam Ruſticus erat admodum Pauper,*

{ but ſo witty, that he did not forget [his]
 { *ſed ad ſaciēdus, ut ne obliuiſceretur*

{ natural merriment in the time of
 { *naīvi lepōris tempore*

{ Poverty : He, when he ſaw [his] Farm Houſe
 { *Calamitatīs: Is, cum vidēret Villam*

{ ſo burning by Fire, caſt [on it] by
 { *ita ardentem Igne, injecto*

{ chance that he deſpair'd [of being] able to put it
 { *caſu ut diffidēret poſſe ex-*

{ out by any means. Being ſad [he] beheld
 { *tinguere aliquo modo. Maſtus ſpectat*

{ the Fire ; in the mean time he ſees a Mouſe, who
 { *Incendium; interim cernit Murem, qui*
coming

{ coming out of the Farm-House avoided the danger
 { egrēssus Villā fugiebat periculum

{ ger ; The Farmer forgetting [his] misfortune,
 { lum ; Rusticus oblitus damnōrum,

{ ran, and catching the Mouse, cast him
 { concūrrit, & corripit Murem, jecit illum

{ into the middle [of the] Fire, saying, ungrate-
 { in medium Incendium, dicens, ingrā-

{ ful Creature, thou dwellest with me in the
 { tum Animal, habitasti mecum

{ time of Prosperity, now because Fortune is
 { tempore Felicitātis, nunc quia Fortūna est

{ changed, thou hast left [my] House.
 { mutata, deseruisti Villam.

M O R A L.

{ This Fable shows them to be not true
 { Hæc Fabula indicat eos esse non veros

{ Friends, who [when] Fortune smiles [do] not
 { Amīcos, qui Fortūnā arridente non

{ depart from thy side ; but frowning, go away
 { discēdunt a tuo latere ; sed turbatā, abeunt

{ with a swift course.
 { præcipite cursu.

Of the City Dogs pursuing the
De Urbānis Canibus insequentibus Fab. 151.

{ Country [Dog.]
{ Villaticum.

{ Many City Dogs pursued
{ Complūres Urbāne Canes insequēbantur

{ a Country [Dog] full speed, whom
{ Villaticum præcipiti cursu, quos

{ he fled a good while neither durst he
{ ille fugit diu nec ausus est

{ fight ; but when he turned to the pursuers,
{ repugnāre ; at ubi convēsus ad insequētes,

{ stood still, and began also to show [his] Teeth,
{ substitit, & cæpit quoq; ostendere Dentes,

{ all stood still in like manner, neither any
{ omnes substitērunt pariter, nec aliquis

{ of the City [Dogs] durst come near [him.]
{ Urbanōrum audēbat appropinquāre.

{ Then a General of an Army turning to his
{ Tum Imperātor Exercitus convēsus ad suos

{ Soldiers, who by chance was present there,
{ Milites, qui fortè aderant ibi,

{ said, (Fellow-Soldiers) this fight advises
{ inquit, (Commilitōnes) hoc spectaculum admonet

{ us not to fly, when we see greater danger
 { nos ne fugiāmus, cum videāmus presentiōra pericul
 { threaten run-aways than [those] that stand to it
 { imminēre fugientibus quam repugnantibus

Fab. 152. { Of the Tortoise 48. and the Frogs 5.
 { De Testudine 48. & Ranis 5.

{ A Tortoise [having] seen the Frogs, who
 { Testūdo conspicāta Ranas qua

{ fed in the same Pool, [to be] so light
 { pascebāntur in eōdem Stagno, adeō levi

{ and nimble, that they leapt any where easily, and
 { & agiles, ut præsiliēns quolibet facile, &

{ jump'd very fair, she accused Nature, because
 { saltārent longissimē, accusābat Natūrā, quod

{ she had made her a slow Creature, and hindred
 { procreāssēt se tardum Animal, & impedīrum

{ by a great burthen, so that neither she could move
 { maximo onere, ut neque posset movēre

{ her self easily, and was pressed continually by
 { se faciē, & premierētur assidue

{ a great weight : But when she saw the Frog
 { magnā mole : At ubi vidit Ranā

{ to become the Food of Bees, and crush'd by
 { fieri Escam Anguillā um & oppressas

{ the *smallest* blow, [she being a] little *comforted*,
 { *levissimo* ictu, aliquantum *recreata*,

{ said, by how much is a *burthen* better, [by]
 { dicebat, quanto est onus melius,

{ which I am *fortified* [and able] to bear all blows,
 { quo sum munita ferre omnes ictus,

{ than to undergo so many dangers of *Death*?
 { quam subire tot discrimina Mortis?

M O R A L.

{ This Fable directs not to *repine* at the Gifts
 { Hec Fabula monet ne feramur ægre Dona

{ of Nature, which are oft-times a greater *advan-*
 { Naturæ, quæ sunt sæpe majōri com-

{ tage to us than we are able to *perceive*.
 { modo nobis quam nos valeamus intelligere.

{ Of the Dormise 63. that would grub up
 { De Gliribus 63. violentibus eruere Fab. 153.

{ the Oak.
 { Quercum.

{ THE Dormise resolved to overturn the
 { Glires destinaverunt eruere

{ Oak an Acron-bearing Tree, by which
 { Quercum Glandifera Arborem, quo

{ [means] [they might] have Food the readier,
 { habērent Cibum paratiōrem,
 that

{ that *they might not be forced to ascend and to de-*
 { ne *cogerētur* *ascendere & descen-*

{ *scend so often for the sake of Food. But one*
 { *dere toties gratiâ Victûs. Sed quidam*

{ of *these, who [did] far excel the rest in Age*
 { *ex his, qui longè anteibat cæteris Ætate*

{ and Experience of Affairs, and in Prudence
 { & Ufu Rerum, & Prudentiâ,

{ deterred [them] saying, If we destroy our
 { *absterruit* *dicens, Si interficimus nostram*

{ Nourisher, who will give us Food [in]
 { *Nutricem, quis præbēbit nobis Alimēta*

{ *time to come.*
 { *tempore futuro.*

M O R A L.

{ This Fable advises a prudent Man ought
 { *Hæc Fabula monet prudētem Virum debere*

{ not only to behold [things] present, but also
 { *non modo intueri præsentia, verum etiam*

{ to foresee afar off [things] to come.
 { *prospicere longè futūra.*

Fab. 154. { Of the Dog 6. and [his] Master.
 { De Cane 6. & Hero.

{ O N E having a Dog fed him [with] his
 { *Quidam habens Canem pascēbat eum*

{ own hands, and always loosed [when] tied,
manibus, & semper solvēbat ligātum,

{ that [he might be] loved more by him. But
quod deligeretur magis ab illo. Sed

{ [he] commanded [his] Servant to tie [him] and
jubēbat Servo ligāre &

{ to beat [him,] that the kindneſſes [ſhould] ſeem
verberāre, ut beneficia viderentur

{ to be conferred from himſelf, and bad turns from
eſſe collāta a ſe, & maleſicia a

{ [his] Man. But the Dog not enduring to be tied
Servo. Sed Canis ferens ægre ligāri

{ up always, and to be beaten, ran away; and
affiduè, & verberāri, aufūgit; &

{ when [he was] chid by [his] Maſter as ungrateful,
cum increparetur a Domino ut ingrātus,

{ and forgetful of ſo great kindneſſes, who fled
& immemor tantōrum beneficiōrum, qui fugiſſet

{ from him, by whom [he had] been always fed
a ſe, a quo fuiſſet ſemper paſtus

{ and loved, but never tied and beaten,
& dilēctus, ſed nunquam ligātus & verberātus,

{ he answered, That which [thy] Servant doth
reſpōndit, Quod Servus facit

{ [by] thy command, I think done by thee.
tuo jūſſu, puto factum a te.

O M O R A L

M O R A L.

{ *This Fable shows them to be accounted Ma-*
 { *Hæc Fabula indicat eos esse habēndos Ma-*

{ *lefactors, who were the cause of [our] misfortunes.*
 { *lefactōres, qui fuēre causa maleficiōrum.*

Fab. 155. { *Of the Birds fearing the Beetles.*
 { *De Avibus timentibus Scarabēos.*

{ *A Great fear seized the Birds, lest*
 { *Magnus timor incesserat Aves, ne*

{ *the Beetles should kill them with a Cross-Bow by*
 { *Scarabēi occiderent eas Balistā*

{ *whom they heard a great quantity of Bullets*
 { *quibus audierant magnam vim pilārum*

{ *made in a Dunghil with great labour*
 { *fabricātam in Sterquilinio summo labōre*

{ *Then a Sparrow said, Do not fear, for*
 { *Tum Passer inquit, Nolite expavescere, nam*

{ *how can they cast Bullets against us flying*
 { *quomodo poterunt jacere Pilas in nos volāntes*

{ *through the Air, since [they can] scarce drag*
 { *per Aera, cum vim trāhant*

{ *them by great labour on the ground.*
 { *eas magno molimine per terram.*

M O R A L.

M O R A L.

{ This Fable adviseth us not to fear the
 { Hæc Fabula admonet nos ne extimescāmus

{ Wealth of Enemies, to whom we see Wit [to
 { Opes Hostium, quibus vidēmus Ingenium

{ be] wanting.
 { deesse.

{ Of the Bear and Bees. 64
 { De Urso & Apibus. 64

Fab. 156.

{ A Bear [being] stung by a Bee was stirred
 { Ursus ictus ab Ape erat percitus

{ [with] so great anger, that he tore all the
 { tantā irā, ut discerperet tota

{ Hives [with his] claws in which the Bees
 { Alvearia unguibus in quibus Apes

{ made Honey. Then the Bees, when [they] saw
 { Mellificavērunt. Tunc Apes, cum vidērent

{ their Houses pulled down, [their] maintenance
 { suas Domos dirui, cibaria

{ taken away, and [their] young killed with a
 { aufēri, & filios necāri

{ sudden onset invading the Bear, [they] almost
 { impetu invadētes Ursum, penè

{ kill'd [him] [with their] stings, who scarcely
 { necavēre aculeis, qui vix

{ getting from *them*, said [thus] *with himself*, by
 { elāpsus ab iis, dicēbat secum,

{ how much *was it* better to endure the sting
 { quanto erat melius tolerāre aculeum

{ of one Bee, than to stir up so many Enemies
 { unius Apis, quam concitāre tot Hostes

{ against me [by] my fury.
 { in me meā iracundiā.

M O R A L.

{ This Fable shows [it] to be far better
 { Hæc Fabula indicat esse longē melius

{ to sustain the injury of one, than whilst we will
 { sustinēre injuriam unius, quam dum volumus

{ punish one to get many enemies.
 { punire unum comparāre multos inimicos.

Fab. 157. { Of the Soldier and the two Horses.
 { De Milite & duobus Equis.

{ A Soldier having a very good Horse,
 { Miles habens optimum Equum,

{ bought another not at all equal to him in goodness,
 { emit alium nequāquam parem illi bonitāte,

{ whom he fed more diligently than the former.
 { quem nutriēbat diligentius quam priorem.

{ Then he said to the former thus, Why [doth] [my]
 { Tum ait priori sic, Cur

Master

{ Master take care of me more than of you,
 { Dominus curat me impensius quam te,

{ since [I am] not comparable to you, neither
 { cum non comparandus tibi, neque

{ in beauty, nor in strength, nor in swiftness?
 { pulchritudine neque robore, neq; velocitate?

{ To whom he said, it is the Nature of Men
 { Cui ille inquit, ita est Natura Hominum

{ that [they] are always more kind to new
 { ut sint semper benigniores in novos

{ Guests.
 { Hospites.

M O R A L.

{ This Fable shows the madness of Men, who
 { Hæc Fabula indicat amentiam Hominum, qui

{ are wont to prefer new [things] to old,
 { solent anteponeere nova veteribus,

{ although they be worse.
 { etiamsi sint deteriores.

{ OF the Linnet and the Boy.
 { De Carduële & Puero.

Fab. 158.

{ A Linnet being asked by a Boy, by whom
 { Carduēlis interrogata a Puero, a quo

{ she was esteemed among [his] delights, and had
 { fuerat habita in deliciis, &

{ *been fed with dainty and store of Meat, why she,*
 { *nutrita suavibus & largis Cibis, cur*

{ *being out of the Cage, would not return, That*
 { *egressa Caveâ, nollet regredi, Ut*

{ *I may feed at my pleasure, not at thine, said she.*
 { *possim pascere meo arbitrâtu, non tuo, inquit.*

M O R A L.

{ *This Fable shows, that the liberty of life*
 { *Hæc Fabula indicat, libertatem vitæ*

{ *is to be preferred to all delights.*
 { *anteponendam cunctis deliciis.*

Fab. 159. { *Of the Jester and the Bishop.*
 { *De Scurrâ & Episcopo.*

{ *A Jester coming to a certain Bishop,*
 { *Scurra accedens ad quendam Episcopum,*

{ *rich indeed, but covetous, on the Calends*
 { *divitem quidem, sed avârum, Calendis*

{ *of January, ask'd a small piece of Gold for a*
 { *Januarii, petiit numisma aureum*

{ *New-years-Gift: The Prelate said that the Man*
 { *Strenæ Nomine: Antistes dixit hominem*

{ *was mad, who expected so much Money*
 { *insanire, qui crederet tantam Pecuniam*

{ *to be given to him for a New-years-Gift. Then*
 { *dari ei in Strenam. Tum*

the

{ the Jester began to beg a piece of Silver,
 { Scurra cæpit efflagitare Argenteum nummum,

{ but when he said this seemed to him too much,
 { sed cùm ille diceret hoc vidēri sibi nimium,

{ he begged that he would give him a brass Far-
 { orabat ut traderet sibi æreum Quadrān-

{ thing. But when he could not force this from
 { tem. Sed cum non posset extorquere hunc ab

{ the Bishop, he said, Reverend Father, give me
 { Episcopo, inquit, Reverēde Pater, imperti me

{ your Blessing for a New-Years-Gift. Then
 { Benedictione tuā pro Strenā. Tunc

{ the Bishop said, kneel down [my] Son, that
 { Episcopus inquit, flecte genua Fili, ut

{ I may bless you. But I, saith the Jester, will not
 { benedicam te. At ego, inquit Scurra, nolo

{ [have] your so cheap blessing, for if
 { tuam tam vilem benedictionem, etenim si

{ it was worth a brass Farthing, certainly you
 { valeret æreum Nummum, profecto

{ would never give it to me.
 { nunquam concederes eam mihi.

M O R A L.

{ This Fable was made against those Bishops
 { Hec Fabula confecta est contra eos Episcopos

{ and Priests who esteem Riches and Wealth
 { & Sacerdotes qui faciunt Divitias & Opes

{ more than all the Rites and Mysteries of
 { pluris quàm cuncta Sacra & Mystèria
 { the Church.
 { Ecclesiaz.

Fab. 160. { Of the Lewett undeservedly honoured.
 { De Upupâ indigne honorâtâ.

{ A ^{Almost} all the Birds being invited to the
 { Ferè omnes Aves invitâtæ ad

{ Wedding of the Eagle, took it ill that the Lewett
 { Nuptias Aquilæ, indigne ferèbant Upupam

{ was preferred before the rest, because she was
 { præferri cæteris, quia esset

{ fine with a Crown, and adorned with changeable
 { insignis Corônâ, & ornâta versicoloribus

{ coloured Feathers, whereas she was always
 { Pennis, cum esset semper

{ accustomed to nestle amongst the Dung and filth.
 { solita volutâre inter Stercora & fordes.

M O R A L.

{ This Fable reproveth the Folly of them, who
 { Hæc Fabula arguit Stultitiam eorum, qui

{ in honouring Men, are wont to mind rather
 { in honorândis Viris, soleant attendere potius

{ the fineness of [their] Clothes, and Excellency
 { nitōrem vestium & præstantiam

{ of [their] Beauty, than [their] Virtue and [their]
formæ, quàm Virtutem &

{ Manners.
Mores.

{ Of the Priest and the Pears.
{ De Sacerdōte & Pyris.

Feb 161.

{ A Certain greedy Priest travelling out
Quidam gulōsus Sacēdos proficiēscens extra

{ [of his] Country, to a Wedding, to which he was
Patriam, ad Nuptias, ad quas fuerat

{ invited, in [his] Journey he found an heap
invitatus, in Itinere reperit acervum

{ of Pears, of which he touch'd not one, altho'
Pyrorum, quorum ne attigit unum, quamvis

{ he was hungry, but rather having 'em in derision,
effectus magnâ fame, quin potius habens ludibrio,

{ he made water on 'em; for he was vex'd
conspērsit lotio; nam indignabatur

{ that Meat of this sort should be offered to him
Cibos hujusmodi offēri sibi

{ on the way, who was going to dainty chear;
in itinere, qui accedēbat ad lautas equas;

{ but when he had found a Brook on the way, so
sed cūm offendisset torrēntem in itinere ita

{ encreased with showers, that he could not pass
auctum imbris, ut non posset transire

it

{ it without the danger of Life, he resolved
{ eam sine periculo Vitæ, constituit

{ to return home, but returning fasting, he was
{ redire domum, autem revertens jejūnus, oppressus

{ so hungry, that except he had eaten those
{ est tantâ fame, ut nisi comedisset illa

{ Pears, which he had sprinkled with Urine, seeing
{ Pyra, quæ consperserat Urinâ, cum

{ that he found not any thing else, he had been famish'd.
{ non inveniret aliud, extinctus fuisset fame.

M O R A L.

{ This Fable adviseth, that nothing is to be
{ Hæc Fabula monet, nihil esse

{ despised, since that nothing is so vile and
{ contemnendum cum nihil sit tam vile &

{ base, which may not be useful sometimes.
{ abjectum, quod non posset usui esse aliquādo.

Fab. 162.

{ Of the Mule⁶⁵ and Horse.
{ De Mulo⁶⁵ & Equo.

{ A Mule seeing an Horse [with] a Gold
{ Mulus conspiciens Equum Aureo

{ Bridle, and remarkable for's Saddle, and covered
{ Fræno, & insignem Ephippio, & opertum

{ with purple Trappings, was [ready] to burst
{ purpureis Phaleris, rumpebatur

with

{with Envy, *thinking him happy who always*
 {invidiâ, *reputans illum beātum qui continuo*

{eat the best Meat, and was Cloathed with
 {vesceretur optimis Cibis, & amiceſcur

{bandſom Ornaments ; but [that] himſelf
 {decōro Ornātu ; autem ſe

{was unhappy in compariſon of him, who being
 {infelicem præ illo, qui

{oppreſſ'd with Pack-Saddles ill ſmoothed, was comi
 {oppreſſus Cliellis malè dolātis, cogere-

{led daily to bear great burthens. But when
 {tur quotidie ferre maxima onera. At ubi

{he ſaw the Horſe returning from a Battel to have
 {vidit Equum redeūtem à Pugnâ affectum

{many wounds, he called himſelf happy, in
 {multis vulneribus, appellābat ſe felicem,

{compariſon of his calamity, ſaying, that it was
 {præ illius calamitate, dicens, eſſe

{far better, to get an hard living with daily
 {longe melius, queruāre durum victum quotidiano

{labour, and to be cloathed baſely, than, after
 {labōre, & veſtiri turpiter, quàm, poſt

{the beſt and delicateſt Meat, and ſo great
 {optimos & delicātos Cibos, & tantos

{Ornaments, to undergo the perils of Death.
 {Ornātus, adire discrimina Mortis.

M O R A L

M O R A L.

{ *This Fable advises we must not envy Kings*
 { *Hæc Fabula monet minimè invidendum Regibus*

{ *and Princes, because they abound with Riches*
 { & Principibus, quia abundant divitis

{ *and Wealth, when we may see their life to be*
 { & Opes, quum videamus eorum vita esse

{ *subject to more dangers by far, than*
 { subjēctam pluribus periculis longè, quàm

{ *poor mens.*
 { *pauperum.*

Fab. 163.

{ *Of the Hog and the Horse.*
 { *De Porco & Equo.*

{ **A** *N Hog seeing a Warrior's Horse, who*
 { *Porcus conspiciens Bellatoris Equum, qui*

{ *being armed, went to the Battel, said, Thou fool*
 { *cataphractus, prodibat ad Pugnam, inquit, Stulte,*

{ *whither dost haste? for perhaps thou wilt die*
 { *quo properas? nam fortassè moriēris*

{ *in the battel. To whom the Horse said, A Knife*
 { *in pugnâ. Cui Equus dixit, Culcē illu*

{ *shall deprive thee of life, being fatten'd among*
 { *adimet tibi vitam, impinguato inter*

{ *dirt and filth, when you have done nothing*
 { *lutum & sordes, quum gesseris nihil*

worth

worthy of Praise, but Glory shall accompany
dignum Laude, sed *Gloria comitabitur*

my Death.
meam Mortem.

M O R A L.

{ This Fable implieth it is better to die,
 { *Hæc Fabula innuit esse honestius occumbere,*

having done brave exploits, than to live
gestis præclâris rebus, quàm protrahere

a life spent basely.
vitam aeternam turpiter.

Of a Tanner buying the Skin of a Bear
De Coriario emente Pellem Urſi Fab. 164.

{ not yet taken.
 { *nondum capti.*

A Tanner coming to an Huntsman, bought
Coriarius accedens ad Venatorem, emit

the Hide of a Bear, and laid down Money
Pellem Urſi, & deposuit Pecuniam

for it. He said, That he had not a Skin
pro eâ. Ille dixit, non esse sibi Pellem

for the present, but the day following he was to go
in præſentiâ, cæterum poſtridie profecturam

to Hunt; and the Bear [being] killed, he promised
Venatorem; & Urſo interfecto, profecturam
 that

{ that he would give *the Skin* to him. The Tann
 { se datūrum pellem ei. Ceriarim

{ going into the *Wood* for his pleasure, climb
 { profectus in Sylvam animi gratiâ, ascēd

{ a very high *Tree*, that thence he might se
 { altissimam Arborem, ut indè prospiceret

{ the *Combat* of the *Hunter* and the *Bear*. Th
 { Certāmen Venatōris & Ursi.

{ *Hunter* going unaffrighted to the *Den* where
 { Venātor profectus intrepidus ad Antrum ubi

{ the *Bear* lurked, his *Dogs* being sent in, he fore
 { Ursus latēbat, Canibus immīssis compulsi

{ him to go out, who, the *blow* of the *Hunter*
 { illum exire, qui, ictu Venatōris

{ being shunn'd, laid him on the *ground*. Ther
 { evitāto, prostravit humi. Tunc

{ the *Hunter*, knowing that this *Beast* did not prey
 { Venātor, sciens hanc Feram non savi

{ upon *dead-carkasses*, stopping his *breath*, he pre
 { in cadavera, retento anhelitu, simulā

{ tended himself *dead*. The *Bear* smelling
 { bat se Mortuum. Ursus olfaciens

{ with his *Nose* put to him, when he could neither
 { naribus admīssis, cum nec

{ perceive him breathing at the *Nose*
 { deprehenderet illum spirātem Nase,

{ nor at the *Heart*, went from him. When the
 { nec Corde, abscessit. Cum Tann

Tanner saw that the Beast was gone,
 Coriarius perspicere Feram abesse,

neither any thing of danger was there, going
 nec nihilum periculi adesse, deducens se

from the Tree to the Hunter, who not yet durst
 ex Arbore ad Venatorem, qui nondum audēbat

rise, advised him to rise. Afterwards
 surgere, monēbat illum ut surgeret. Deinde

he ask'd him what the Bear had spake
 interrogavit eum quid. Ursus locutus esset

to him in his Ear? To whom the Hunter said,
 ei Adaurem? Cui Venator inquit,

He advised me that I should not hereafter sell
 Monuit me ne vellens deinceps vendere

a Bear-skin, unless I took him before.
 ursi pellem, nisi ceperim eum prius.

M O R A L.

This Fable shows, that uncertain things
 Hæc Fabula indicat, incerta

are not to be accounted for certain.
 non habenda pro certis.

Of the Hermit and the Soldier.

De Eremitâ & Milite.

Fab. 165.

A Certain Hermit, a Man of a most Holy
 Quidam Eremita, Vir Sanctissimæ

Life,

{ Life, *perswaded* a Soldier, *that* fearing *Secula*
 { Vitæ, *hortabatur* Militem, *ut* relicta *Seculâ*

{ Warfare, *which* few *used* without the *offen*
 { Militiâ, *quam* pauci *excercant* absq; *offensâ*

{ *ding* of God, *and* the danger of [their] Soul
 { Dei, & *discrimine* *Anima*,

{ at last *he would give* himself up to the *ea*
 { tandem *traderet* *se* *quieti*

{ of [his] Body, *and* consult the *Safety* of [his]
 { Corporis, & *consuleret* *Saluti*

{ Soul. *To whom* the Soldier *said*, O Father
 { Animæ. Cui Miles *inquit*, Pater,

{ *I will do* that which you *Advise*; for *it is* true,
 { faciam quod *Mones*; nam *esse* verum,

{ *that* at this time *Soldiers* can *neither*
 { quod hoc tempore *Milites* possint *neq;*

{ require [their] Pay, *altho'* it be small, *neither*
 { exigere *Stipendia*, licet sint *exigua*, *neq;*

{ can they *Plunder*.
 { possunt *Prædâri*.

M O R A L.

{ This Fable *shows*, many *do renounce* [their]
 { Hæc Fabula *indicat*, multos *renunciâre*

{ Vices, *because* they cannot *exercise* then
 { Vitiis, quia non possunt *exercere* illa

{ any longer.
 { amplius.

{ Of the Man and the Wife that had been
De Viro & Uxore Fab. 166.

{ twice married.
bigamis.

{ A Certain Man [whose] Wife was dead,
Quidam Vir Uxore defunctâ,

{ whom he had greatly loved, married another,
quam valde dilexerat, duxit alteram,

{ and she a Widow, who daily told him
& ipsam Viduam, quæ assidue objiciēbat ei

{ the Virtues of [her] former Husband, to whom,
Virtutes priōris Mariti, cui,

{ that he might give the like, he also told
ut referret par, ipse quoq; referēbat

{ the most honest Behaviour and the Chastity of [his]
probatissimos mores & Pudicitiam

{ dead Wife : Now on a certain day [she] be-
defunctæ Uxoris : Nunc quodam die

{ ing angry with [her] Husband, gave a piece
irata Viro, dedit partem

{ of a Capon, which she had dressed for the Supper
Capōnis, quem coxerat in Cœna

{ of both, to a Begger asking Alms, saying,
utrisq; Pauperi petēti Eleemosynam, dicens,

P

I give

{ I give this to you for the Soul of [my] forme
 { do hoc tibi pro Animâ priôris

{ Husband; which the Husband hearing, having
 { Viri; quod Maritus audiens,

{ sent for the Begger, gave him what was left
 { accersito Mendico, dedit ei reliquum

{ of the Capon, and I also give this to you
 { Capônis, & ego quoq; do hoc tibi

{ for the Soul of my dead Wife: Thus the
 { pro Animâ meæ defunctæ Uxôris: Sic illi

{ at length had not any thing that they might
 { tandem non habuerunt quod

{ eat for Supper, while one desires to hurt the other
 { coenarent, dum alter cupit nocere alteri.

M O R A L.

{ This Fable adviseth that we must not fight
 { Hæc Fabula monet non esse pugnandum

{ against them who can revenge themselves
 { contra eos qui possunt vindicare se

{ very well.
 { facillime.

Fab. 167. { Of the Lion 7. and the Mouse 4.
 { De Leōne 7. & Mure 4.

{ A Lion caught in a Snare in a Forest, where
 { Leo captus laqueo in Sylvâ, cu

he saw himself to be so insnar'd, that he
vidēret se ita irretitum, ut

thought he could free himself thence by no
consideret posse explicare se indè nullis

manner of strength, intreated the Mouse that
viribus, rogavit Murem ut

he would free him the snare, being gnawn
liberaret eum laqueo, abroso

asunder, promising that he would not be
promittens se non futurum

unmindful of so great a kindness, which when
inmemorem tanti beneficii; quod cum

the Mouse had done readily, he ask'd the Lion,
Mus fecisset promptè, rogavit Leōnem,

that he would give him [his] Daughter for a Wife;
ut traderet ei Filiam in Uxorem

neither did the Lion refuse, that he might do
nec Leo abnuit, ut faceret

an acceptable thing to his Benefactor. But
gratam rerum suo Benefactori. Sed

the new married [Bride] coming to her Hus-
nova nupta veniens ad Vi-

band, when she did not see him, by chance she
pro, cum non vidēret eum, casu

trod on him with [her] foot, and crush'd him
preffit eum pede, & contrivit

to pieces.

M O R A L.

{ This Fable shows, that Matrimony, and other
 { Hæc Fable iedicat, Matrimonia, & cætera
 { fellowships, are to be blam'd, which are contracted
 { consortia, improbāda, quæ contrahuntur
 { by unequals.
 { ab imparibus.

Fab. 168. { Of the Elm and the Osier.
 { De Ulmo & Silere.

{ AN Elm that grew on the Bank of a River,
 { Ulmus nata in ripâ Fluminis,

{ mocked an Osier next to him, as weak and
 { irridēbat Siler proximum sibi ut debile &

{ feeble, because it was bent at every even
 { infirmum, quod flecteretur ad omnem vel

{ the least force of water; but she extolled
 { levissimum impetum undarum; sed extollēbat

{ [her] own steadiness and strength with great
 { suam firmitatem & robur magnificis

{ words, because she unshaken had born many years
 { verbis, quod incussa pertulerat multos annos

{ the daily force of [the] River. But the Elm
 { assiduos impetus amnis. Sed Ulmus

{ being once broke by a great violence of the
 { semel perfracta maximâ violentiâ un-

waters,

{ waters, *was hurried along* by the waters; to whom
 { dārum, *trahēbātur* ab aquis; cui

{ the Osier *laughing, says, Neighbour, why*
 { Siler *ridens, inquit, Vicīna, cur*

{ do you leave me? where is now your Valour?
 { deseris me? ubi est nunc tua Fortitudo?

M O R A L.

{ This Fable signifies, that they are wiser,
 { Hęc Fabula significat, esse sapiētiōres,

{ who yield to the more powerful, than who willing
 { qui cedunt potentioribus, quā qui volētes

{ to resist are o'recome basely.
 { resistere superāntur turpiter.

{ Of the Wax desiring hardness.
 { De Cerā petēte duritiem.

Fab. 169.

{ THE Wax grieved that she was soft and
 { Cera ingemiscēbat se mollem &

{ made penetrable to every the lightest blow.
 { procreātam penetrabilem cuiuscūq; levissimo ictui,

{ and seeing the Bricks made of clay softer
 { & videns lateres factos ex luto molliōri

{ by much than it self to come to so great hard-
 { multo se pervenisse in tantam du-

{ ness by [the] heat of the Fire that [they] last
 { ritiem calōre Ignis ut perdūrent

{ *many* Ages, cast it self into the fire, *th*
 { *multa Sæcula*, jecit se in ignem, *ut*

{ it might get *hardness* ; but *presently* being melted
 { *consequeretur duritiem* ; sed *statim* liquefacta

{ *by the fire*, it was consumed.
 { *igne*, consumpta est.

M O R A L.

{ *This Fable adviseth* [us] *not to desire* that
 { *Hæc Fabula admonet* ne appetamus quod

{ *which is denied to us by Nature.*
 { *est denegatum nobis Natūrâ.*

Fab. 170. { *Of the Husbandman desiring Warfare and*
 { *De Agricolâ affectante Militiam &*
 { *Merchandize.*
 { *Mercatūram.*

{ **A** *N* Husbandman took it ill, that he stirred
 { *Agricola* *agere ferēbat*, se *volvebat*

{ the ground daily, neither arrived at Riches
 { *terram assidue*, nec *pervenire ad Diviti*

{ by [his] constant labour ; when he saw
 { *perpetuis laboribus* ; *cum vidēret*

{ some Soldiers, who so increas'd [their]
 { *nonnullos Milites*, *qui ita auxerant*

{ *Estate by the War*, that they went bravely clad, and
 { *Rem Bello*, *ut incederent splendide induti*,

[were]

{[were] fed with dainty Banquets and led
nutriti lautis Epulis & agerent

{an happy life. Therefore [his] Sheep being sold
beātā vitā. Ergo Ovibus venditis

{with [his] Goats and Oxen, he bought Arms
cum Capris & Bobus, emit Arma

{and Horses, and went to the War; there,
& Equos, & profectus est ad Militiam; ibi,

{when it was unsuccessfully fought by his
cum esset malè pugnatum ab suo

{Commander, he lost not only that which
Imperatore, perdidit non solum quæ

{he had, but he received many wounds. Where-
habebat, sed affectus est multis vulneribus. Qua-

{fore the War being condemn'd, he resolved to
re Militiā damnatā, statuit

{exercise Merchandize, as that wherein he
exercere Mercatūram, ut in quā

{thought there was greater Gain and less
existimabat esse majus Lucrum & minorem

{Labour: Therefore [his] Farms being sold, when
Laborem: Ergo prædiis venditis, cum

{he had filled a Ship [with] Wares, he began
implevisset Navim Mercibus, capit

{to sail; but when he was in the Main Sea,
navigare; sed cum esset in Alio,

{a sudden Tempest being raised, the Ship
subitā Tempestāte coactā, Navis
P 4 was

{ was sunk, and he with the rest who were
 { submersa est, & ipse cum cæteris qui fuerant
 { in it, all perished.
 { in eâ, omnes periēre.

M O R A L.

{ This Fable adviseth every one that he ought
 { Hæc Fabula admonet quemlibet debēre

{ to be contented [with] his own Lot, seeing that
 { esse contentum suâ Sorte, cum

{ misfortune is ready e'rywhere.
 { miseria paratâ ubiq;

Fab 171.

{ Of the Afs II. and the Jester.
 { De Asino II. & Scurra.

{ A N Afs taking it ill that a certain Jester
 { Asinus indignè ferens quendam Scurram

{ should be honour'd, and should be cloathed with
 { honorâri, & amiciri

{ fine cloathing, because he made the great sounds
 { pulchris vestibus, quia edēbat magnos sonos

{ of his belly, he went to the Magistrates, desiring
 { ventris, accēssit ad Magistrātus, petens

{ that they would not honour himself less than
 { ne vellent honorâri se minus quàm

{ the Jester; and when the Magistrates wondring
 { Scurram; & cum Magistrātus admirānte,
 asked

{ asked him, why he thought himself so
interrogārent eum, cur duceret se ita

{ worthy of honour, because, says he, I send forth
dignam honōre, quia, inquit, emitto

{ greater sounds of the Belly than the Fester, and
majōres crepitus ventris quā Scurra, &c

{ them without stink.

{ eos absq; fæto.

M O R A L.

{ This Fable blames them, who spend
Hæc Fabula arguit eos, qui profundunt

{ their Money upon the most trifling things.

{ suas Pecunias in levissimis rebus.

{ Of the River provoking his Spring
De Amne laceffente suum Fontem Fab. 172.

{ with revilings.

{ convitiis.

{ A Certain River, tired its own Head
Quidam Amnis, laceffebat suum Fontem

{ with reproaches, as sluggish, because it stood
convitiis, ut inērtē, quod stare

{ immoveable and without Fish. But she com-
immobilis & sine Piscibus. Sed com-

{ mended her self very much because it bred the best
mendabat se plurimum quod crearet optimos

Fish,

{ Fish, and crept along the Vallies with a pleasing
 { Pisces, & serperet per Valles blando

{ noise, the spring being angry against the River,
 { murmure, fons indignatus in Amnem,

{ as ungrateful, kept back its waters : Then the
 { sicut ingratum, repræssit undas : Tunc

{ River being deprived of its Fish, and of its sweet
 { Amnis privatus Piscibus, & dulci

{ noise, vanish'd away.
 { sono, evanuit.

M O R A L.

{ This Fable marketh them, who arrogate to
 { Hæc Fabula notat eos, qui arrogant

{ themselves the good things which they do, and
 { sibi bona quæ agant, &

{ do not attribute to God from whom our
 { non attribuunt Deo à quo nostra

{ good things proceed as from a large Fountain.
 { bona procèdent ceu à largo Fonte.

Fab. 173. { Of the wicked Man and the Devil.
 { De maligno Viro & Dæmone.

{ A Wicked Man, when he had done very many
 { Malignus Vir, cum perpetrasset plurima

{ wickednesses, and being caught very oft, and shut
 { scelera, & captus sæpius, & con-
 in

{in a Prison, was kept very strictly
 {clūsus Carcere, tenerētur arctissimè

{by a watchful Guard, besought the help of the
 {pervigili Custodiā, implorābat auxilium

{Devil, who very often had been with him
 {Dæmonis, qui sæpenumero affuit illi

{and freed him from many dangers. At length
 { & liberāvit eum è multis periculis. Tandem

{being caught again, the Devil appear'd to him,
 {deprehēso iterum, Dæmon apparuit illi,

{begging for his accustomed Aid, having a great
 {orānti solitum Auxilium, habens magnum

{bundle of Shooes worn quite out on his shoulder,
 {fascem Calceōrum pertusōrum super humerum,

{saying, Friend, I cannot be to you any more
 {dicens, Amīce, non possum esse tibi ampliūs

{for an help, for I have travell'd to so many places
 {auxilio, nam peragrāvi tot loca

{for freeing you, that I have worn out all these
 {pro liberāndo te, ut contriverim omnes hos

{Shooes; also no Money remains to me, with
 {Calceos; etiam nulla Pecunia restat mihi,

{which I may get other, wherefore you must
 {quā valeam comparāre alios, quare pereūndum

{die.
 {est tibi.

M O R A L.

M O R A L.

{ This *Fable* advises, not to think our
 { Hæc *Fabula* admonet, ne existemēmus nostra

{ sins will be always unpunished.
 { peccāta fore semper impunita.

Fab. 174. { Of the *Birds* that would chuse more *Kings*.
 { De *Avibus* volentibus eligere plures *Reges*.

{ THE *Birds* consulted of chusing more
 { *Aves* consultābant de eligendis pluribus

{ *Kings*, seeing that the *Eagle* alone could not rule
 { *Regibus*, cum *Aquila* sola non possit regere

{ so great flocks of *Birds* ; and they had done ac-
 { tantos greges volucrum ; & fecissent satis

{ cording to their desire, except they had forborn
 { voto, nisi desissent

{ from such counsel by the Advice of the *Crow*,
 { à tali consilio Monitu *Cornicis*,

{ who, when the Cause was ask'd, Why she thought
 { quæ, cum Causa rogarētur, Cur duceret

{ more *Kings* not to be *Elected*? Because, says she,
 { plures *Reges* non Eligēdos ? Quia, inquit,

{ 'tis harder for many *Bags* to be filled than one.
 { difficilius plures *Sacci* implentur quàm unus.

M O R A L.

M O R A L.

{ This Fable teacheth, that 'tis better by far
 { Hæc Fabula docet, melius longē
 { to be govern'd by one, than by many Princes.
 { gubernāri ab uno, quàm a multis Principibus.

{ Of the Woman who said she would die
 { De Muliebri quæ dicēbat se velle mori Fab. 175.
 { for her Husband.
 { pro Marito.

{ A Certain Matron, very chaste, and
 { Quædam Matrōna, admodum pudica, &
 { most loving to her Husband, was troubled, that
 { amantissima Viro, agrè ferēbat,
 { her Husband should be held by Sickneſs,
 { Maritum detinēri advērsā valetudine,
 { she lamented and sighed, and that she
 { lamentabātur & ingemiscēbat, & ut
 { might testify her love for her Husband, she
 { testat̃ur suum amōrem in Virum,
 { besought Death, that if he would take her
 { rogābat Mortem, ut si esset ereptūra
 { Husband, he would rather kill her self than
 { Maritum, vellet potius occidere se quàm
 { him; among these words, she sees Death co-
 { illum; inter hæc verba, cernit Mortem ve-
 ming

{ *sing* with an horrible look, she being affrighted
mētem horribili *aspēctū*, perterrita

{ *with the fear* of him, and now repenting of her
timōre ejus, & jam *pēnitens* fui

{ *wish*, I am not her, says she, whom you seek,
voti, ego non sum, inquit, quem petis,

{ *he layes in the Bed* whom you came to kill.
jacet in Lecto quem venisti occisura.

M O R A L.

{ This Fable shows, no one to be such a lover
Hæc Fabula indicat, *neminem* esse adeo amāntem

{ of a Friend, who wisheth not well to himself than
Amīci, qui non malit bene sibi quam

{ to another.
alteri.

Fab. 176. { Of the Youth singing at the Funeral of his
De adolescēte canēte in Funere

{ Mother.
Matris.

{ A Certain Man wept and wailed
Quidam Vir flebat & lacrymis

{ his dead Wife, which
prosequēbatur defūctam *Uxōrem*, quæ

{ was carried to her Grave, but his Son sang;
efferebatur ad Sepulchrum, sed ejus Filius canēbat;
 who,

{who, *when* he was blamed *by* his Father *as* mad
 {qui, *cum* increparētur à Patre *ut* amens

{and distracted, *who* sang *at* the Funeral of his
 { & insānus, qui contāret in Funere

{Mother, *whereas* he ought to weep *with* him. He said,
 {Matris, cū debēret flere secum. Inquit,

{my Father, if you hir'd the Priests that
 {mi Pater, si conduxīsti Sacerdōtes ut

{they might sing, *why* are you angry at me *singing*
 {canerent, cur irasceris mihi canēti

{for nought? *To whom* the Father said, thy
 {gratis? Cui Pater inquit, tuum

{Office and the Priests is not the same.
 {Officium & Sacerdōtum non est idem.

M O R A L.

{This Fable shows, *all things* not to be decent
 {Hæc Fabula innuit, omnia non esse decōra

{for all men.
 {omnibus.

{Of the Jealous Husband, that had put
 {De Zelotypo Viro, qui dederat Fab. 177.

{(his) Wife to be looked to.
 {Uxōrem custodiēdam.

{A Jealous Husband had put his Wife,
 {Zelotypus Vir dederat Uxōrem,
 whom

{ *whom* he had found *to live* not very chaste
 { *quam* compererat *vivere* parum pudice

{ *to a Friend, that* he trusted *very much,* having
 { *Amīco,* *cui* fidēbat *plurimūm,* pol-

{ *promised* [him] *a great Sum* of Money, if
 { *licitus* *ingēntem* Pecuniam, si

{ *he would watch her* so narrowly, that by no
 { *observāret eam itā diligēter,* ut nullo

{ *means* *she might violate* Wedlock; but he,
 { *modo violāret* Conjugium, at ille,

{ *after* he had tried *some few days* [that] his
 { *postquā expērtus esset aliquot* dies

{ *Charge* was too great, and found
 { *Custodiam esse nimis* difficilem, & comperisset

{ *his* Wit *to be outvied* by the Woman, co-
 { *suum Ingenium* *vinci* Muliere, ve-

{ *ming* to [her] Husband, said, that he would not
 { *niens ad Maritum,* dixit, se nolle

{ *any longer* undergo this so hard a task,
 { *amplius* gerere *banc tam duram* provinciam,

{ *seeing that* not Argus himself, *who* was all
 { *quandoquidem non Argus ipse,* qui fuit totus

{ *Eyes,* could keep *an unchaste* Woman,
 { *Oculatus, posset custodire* *impudicam* Mulierem,

{ *and added* also, *If need were,* that he
 { *& addidit etiā, Si necesse esset,* se

{ *bad rather* for a whole Year carry a Sack
 { *male* integro Anno deferre Saccum

full

{ full of Fleas every day into a Meadow, and
 { plenum Pulicibus quotidie in Pratum, &

{ opening the Sack, to feed them amongst the Grass,
 { solito Sacco, pascere eas inter Herbas,

{ and in the evening, to bring them back all
 { & vesp̄eri, reducere omnes

{ home, than to keep an unchaste Woman
 { domum, quàm servāre impudicam Mulierem

{ one day.
 { uno die.

M O R A L.

{ This Fable sheweth, [that] no Watchmen
 { Hæc Fabula indicat, nullos Custōdes

{ are so diligent, that can keep an unchaste
 { esse ita diligētes, qui valeant custodire impudicam

{ Woman.
 { Mulierem.

{ Of a Man refusing Clysters.
 { De Viro recusante Clystēres.

Fab. 174.

{ A Man, a German by Nation, very
 { Vir, Germānus Natiōne, admodū

{ rich, was sick, and very many Physicians
 { dives, ægotābat, & plures Medici

{ came to cure him, (for to Honey
 { venērunt ad curāndum illum, (nam ad Mel

Q

Fleas

{ Flies come by swarms) one of whom
 { Muscæ convolant catervātīm) unus quorum

{ amongst other things, said, That there was need
 { intè cætera, dicēbat, Opus esse

{ of Clysters, if he would recover : Which when
 { Clysteribus, si vellet convalescere : Quod cūm

{ the Man heard, being not accustomed to a Me-
 { Vir audīret, insuētus Me-

{ dicine of this sort, moved with anger, commands
 { dicinæ hujuscemodi, percitus furōre, jubet

{ the Physicians to be put out of doors, saying,
 { Medicos ejici domo, dicens,

{ they were mad, who, when his Head ached,
 { eos esse insānos, qui, cūm sibi Caput dolēret,

{ would cure [his] Breech.
 { vellent medēri Podici.

M O R A L.

{ This Fable sheweth, [that] all things, though
 { Hæc Fabula indicat, omnia, quamvis

{ healthful, seem unpleasant, and hurtful to the
 { salutaria, vidēri aspera, & obfutūra

{ unaccustomed, and unexperienced.
 { insuētis, & inexpētis.

{ Of the *As* 11. *being Sick*, and the *Wolves* 2.
 { *De Asino* 11. *ægrotañte*, & *Lupis* 2. *Fab.* 175.

{ visiting him.
 { visitantibus.

{ *A* *N* *As* was sick, and *Fame* had gone forth,
 { *Asinus* ægrotañbat, & *Fama* exierat,

{ that he was ready to die; therefore, when
 { eum citò moritūrum; idcirco, cūm

{ *Wolves* and *Dogs* came to see [him,] and
 { *Lupi* & *Canes* venērunt ad visēdum, &

{ would ask of [his] Son, how the Father
 { peterent a Filio, quomodo Pater

{ did; he answered, better than ye would have
 { valēbat; ille respōdit, melius quam vellētis

{ [him.]

M O R A L.

{ This Fable sheweth, that many feign them-
 { Hæc Fabula indicat, quod multi fingunt se

{ selves to trouble at the death of others, whom
 { molēstē ferre Mortem aliōrum, quos

{ notwithstanding they desire to perish quickly.
 { tamēn cupiunt interire celeriter.

Fab. 176. { Of the Nut-tree, the Ass, and the Woman.
 { De Nuce, Asino, & Muliere.

{ A Woman asked a Nut-tree, that grew
 { Mulier interrogabat Nuce, natam

{ by the way-side, which was beaten with Stones
 { secus viam, quæ impetebantur Saxis

{ by People passing by, why it was so mad,
 { Populo prætereunte, quare esset ita amens,

{ that by how much with more, and greater
 { ut quò pluribus, & majoribus

{ blows it was beaten, it would yield by so much
 { verberibus caderetur, procrederet eò

{ the more and better Fruit. To whom the
 { plures & meliores Fructus. Cui

{ Walnut-tree said, Are you forgetful of the
 { Juglans inquit, Esne tu immemor

{ Proverb that saith, A Nut, an Ass, and
 { Proverbii dicentis, Nux, Asinus, &

{ a Woman, are bound in the same Law? These
 { Mulier, sunt ligati in simili Lege? Hæc

{ three do nothing rightly, if blows cease.
 { tria faciunt nil rectè, si verbera cessant.

M O R A L.

{ This Fable implieth, That Men are oftentimes
 { Hæc Fabula innuit, Homines sæpè
 wont

{wont to wound themselves with their own
 {solēre confodere se propriis

{weapons.
 {jaculis.

{Of the As I I. not finding[any]end of [his] Fab. 177.
 {De Asino I I. non inveniēte finem

{Labour.
 {Labōrum.

{AN As was very much grieved in the
 {Asinus plurimūn angebātur

{Winter time, because he was too cold, and
 {Hybērno tempore, quia afficeretur nimō frigore, &

{had hard meat of chaffe; wherefore he
 {habēret durum victum paleārum; quare

{swished for the Spring Season, and the young
 {oprabat Vernam Temperiem, & teneras

{Grass; but when the Spring was come on,
 {Herbas; sed cūm Ver advenisset,

{he was forced by [his] Master, who was a Potter,
 {cogeretur a Domino, qui erat Figulus,

{to carry Clay into the Yard, and Wood to
 {defferre Argillam in Aream, & Lignum ad

{the Oven, and from thence Bricks, and Gutter-
 {Fornācem, & inde Lateres, & Imbri-

{tiles, and Covering-tiles, to several places,
 {ces, & Tegulas, ad diversā loca,
 Q 3 being

{ being weary of the Spring, in which he endured
 { pertæsus Veris, in quo tolerābat

{ so much pains, he wished for Summer, that
 { tot labōres, optābat Æstātem, ut

{ [his] Master being hindered by [his] Harvest,
 { Dominus impeditus Messe,

{ might suffer him to rest; but then also when
 { paterētur eum quiescere; sed tūc quoq; cū

{ he was compelled to carry the Corn into the Barn-
 { compellerētur ferre Messes in Aream,

{ floor, and the Wheat from thence home, neither
 { & Triticum indē domum, nec

{ had he [any] time for rest; he hoped at least
 { esset sibi locus quiēti; sperābat saltē

{ the Autumn would be the end of [his] Labours,
 { Autūmnū fore finem Labōrum,

{ but when he saw [that] then also there was no
 { sed cū cernēbat tūc quoq; non adēsse

{ end of [his] Labours, for as much as Wine, and
 { finem Labōrum, quatenus Vinum, &

{ Apples, and Wood, were to be carried every day,
 { Poma, & Ligna, essent portānda quotidie,

{ he earnestly desired the Winters Snows and Frosts
 { efflagitābat Hybērnas Nives & Glaciem

{ again, that then, at least, some rest might be
 { rursus, ut tūc, saltē, aliqua requies concederetur

{ granted him, from so great Labours.
 { rētur illi, à tantis Laboribus.

M O R A L

M O R A L.

{ *This Fable sheweth, [that] there are no*
 { *Hæc Fabula indicat, esse nulla*

{ *times of [this] present Life, which are not*
 { *tempora præsentis Vitæ, quæ non sunt*

{ *subject to perpetual Labours.*
 { *subjecta perpetuis Laboribus.*

{ *Of the Mouse 4. that would make a League*
 { *De Mure 4. qui volēbat contrahere Fœdus* *Fab. 178.*

{ *of Amity with the Cat.*
 { *Amicitie cum Fele.*

{ *Many Mice dwelling in the hollow*
 { *Complures Mures commorantes in cavo*

{ *of a Wall beheld a Cat, which sat*
 { *Parietis contemplabantur Felem, quæ recumbēbat*

{ *on a boarded floor, with her Head hanging down,*
 { *in tabulato, Capite demisso,*

{ *and a sorrowful look; then one of them*
 { *& tristi vultu; tunc unus ex eis*

{ *said, this living Creature seems to be very*
 { *inquit, hoc Animal videtur esse admodum*

{ *kind, and mild, for he makes a shew of*
 { *benignum, & mite, nam præfert*

{ *some Holiness by [his] very look: I will*
 { *aliquam Sanctimoniam ipso vultu: volo*

Q 4

speak

{ *Speak to him, and make a perpetual League*
 { *alloqui ipsum, &nectere indissolubile Fœdus*

{ *of Amity with him, which as soon as he had*
 { *Amicitiae cum eo, quæ cum dix-*

{ *spoken, and was come nearer, he was caught*
 { *isset, & accessisset proprius, captus est*

{ *by the Cat, and torn in pieces ; then the rest*
 { *à Fele, & dilaceratus ; tunc ceteri*

{ *seeing this, said with themselves, Truly we*
 { *vidētes hoc, dicēbant secum, Profecūdo*

{ *must not over hastily trust to the looks of [any one.]*
 { *non est temere credendum vultui.*

M O R A L.

{ *This Fable implieth, [that] Men are not*
 { *Hæc Fabula innuit, Homines non*

{ *to be judged of by the look, but by their works,*
 { *esse judicāndos ex vultu, sed ex operibus,*

{ *forasmuch as ravenous Wolves often lurk*
 { *quatenus atrox Lupi sæpè delitescant*

{ *under a Sheeps skin.*
 { *sub ovina pelle.*

{ Of the Afs II. that served an ungrateful *Fab. 179.*
 { De Afino II. qui serviēbat ingrāto

{ Master.

{ Hero.

{ A N Afs which did serve an ungrateful
 { Afinus qui serviēbat ingrāto

{ Master many Years, without stumbling ; once,
 { Viro multos Annos, inoffēso pede ; semel,

{ as it happened, as he was pressed with an heavy
 { ut fit, dum pressus esset gravi

{ Pack, and going in a strong way, fell
 { Sarcinā, & incēdens in salebrōsa via, reciderat

{ under [his] Burden, then his Master being im-
 { sub Onere, tunc Dominus implaca-

{ placable, forced him with many blows
 { bilis, compellēbat eum multis verberibus

{ to rise, calling [him] an idle and dull Ani-
 { surgere, nuncupans ignāvum & pigrum Ani-

{ mal, but he, poor [Afs,] amidst [these] blows,
 { mal, at ille, miser, inter verbera,

{ said with himself, what an ungrateful Master
 { dicēbat secum, quān ingrātum Herum

{ have I got, for although I have served him
 { fortitus sum, nam quamvis servierim ei

{ a long time without offence, yet doth he not
 { multo tempore sine offēsa, tamē non

weigb

{ weigh this one slip with so many more
 { *compēnsat hoc unum delictum* tot mel

{ former good turns.
 { *pristinis beneficiis.*

M O R A L.

{ This Fable was feigned against them who
 { *Hac Fabula conficta est* in eos qu

{ being forgetful of the good turns done to them
 { *immemores beneficiōrum collatōrum sibi,*

{ prosecute the least offence of their Bene-
 { *prosequuntur minimam offēsam sui Bene*

{ factor with cruel punishment.
 { *factōris atrocī pœnā.*

Fab. 180. { Of the Wolf 2. perswading the Porcupine
 { *De Lupo 2. suadēte* Histrīci

{ to lay aside [his] Weapons.
 { *deponere* tela.

{ A Wolf being hungry, had a mind
 { *Lupus esuriens, intenderat animum*

{ to set upon a Porcupine, which yet, because
 { *invadere Histrīcem, quam tamen, quia*

{ he was fenced on all sides with prickles
 { *munitus esset undique sagittis*

{ he durst not set upon, but having invented a Trick
 { *non audēbat invadere, sed excogitāta Astutia*

{ to destroy him, began to perswade him, that
 { *perdēndi eum, cæpit suadēre illi,*

{ he would not bear such loads of Darts
 { *ne portāret tantum onus Telōrum*

{ upon [his] back in time of peace, forasmuch as
 { *tergo tempore pacis, quandoquidē*

{ Archers carried nothing, except at the time
 { *Sagittarii portārent nil, nisi tempore*

{ of Battle; To whom the Porcupine said,
 { *Prælii; Cui Histrix dicēbat,*

{ we must think it to be always time to fight
 { *credēndum est esse semper tempus præliandi*

{ against the Wolf.
 { *advērsus Lupum.*

M O R A L.

{ This Fable sheweth, [that] it behoveth
 { *Hec Fabula innuit, oportere*

{ a Wise man to be always armed against
 { *Sapiētem esse semper armatum advērsus*

{ the wiles of his Enemies and Foes.
 { *fraudes Inimicōrum & Hostium.*

{ Of the Mouse 4. setting at liberty a Kite 16. *Fab. 181.*
 { *De Mure 4. liberāte Milvum 16.*

{ A Mouse having espied a Kite entangled
 { *Mus conspicātus Milvum implicitum*
 { *in*

{ *in the snare of the Fowler, took pity on the Bird,*
laqueo Aucupis, misērtus est Avis,

{ *though an enemy to her, and having gnawed in*
quamvis inimicæ sibi, & abrōsis

{ *sunder the bands with her teeth, made way for*
vinculis dentibus, fecit viam sibi

{ *her to fly out ; The Kite being unmindful of such*
evolādi, Milvus immemor tan-

{ *a great courtesie, when she saw her self loosed,*
ti beneficii, ubi vidit se solūtum,

{ *snatching up the Mouse suspecting no such thing,*
corripiens Murem suspicāntem nil tale,

{ *pulled [her] in pieces with her claws and bill.*
lacerāvit unguibus & rostro.

M O R A L.

{ *This Fable sheweth, [that] wicked Men*
Hæc Fabula indicat, malignos Viros

{ *are wont to repay such thanks to their Be-*
solēre rependere hujusmodi gratias suis Be-

{ *nefactors.*
nefactoribus.

{ Of the Snail 67. begging of Jupiter that *Fab. 182.*
 { De Cochleâ 67. petente à Jove ut

{ she might carry her House along with her.
 { posset ferre suam Domum secum.

{ **W**hen Jupiter, from the beginning of the
 { Cum Jupiter, ab exordio

{ World, bestowed upon every Creature
 { Mundi, elargiretur singulis Animalibus

{ the Gifts which they had desired, the Snail begged
 { Munera qua petissent, Cochlea petiit

{ of him, that she might carry about her House ;
 { ab eo, ut posset circumferre suam Domum ;

{ and being asked of Jupiter, why she craved
 { & interrogata a Jove, quare exposceret

{ such a Gift, which would be heavy, and
 { tale Munus, quod futurum erat grave, &

{ troublesome to her, she said, I had rather continu-
 { molestum illi, inquit, malo perpe-

{ rally carry such a heavy burden, than not to be
 { tuo ferre tam grave onus, quam non

{ able to avoid an ill neighbour when I list.
 { posse evitare malum vicinum cum mihi libuerit.

M O R A L.

M O R A L.

{ *This Fable sheweth, [that] the neighbourhood*
 { *Hæc Fabula indicat, vicinitatem*

{ *of bad People is to be avoided, tho' with all in*
 { *Malorum fugiendam, omni in*

{ *conveniency.*
 { *commodo.*

Fab. 183. { *Of the Hedge-hog 68. thrusting out of doors*
 { *De Herinaceo 68. ejiciēte*

{ *the Viper her Host.*
 { *Viperam Hospitem.*

{ *T* *HE Hedge-hog foreseeing Winter coming*
 { *Herinaceus præsentiens Hyemem adven-*

{ *on, fairly intreated the Viper, that she would*
 { *trare, blandè rogavit Viperam, ut concedere*

{ *grant him room in her hole against the extre-*
 { *ret sibi locum in suâ cavernâ adversus vim*

{ *mity of the cold, which when she had done, the*
 { *frigoris, quod cum illa fecisset,*

{ *Hedge-hog tumbling himself hither and thither,*
 { *Herinaceus pervolvens se huc atq; illuc,*

{ *pricked the Viper with the sharpness of his pricks,*
 { *pungēbat Viperam acumine spinarum,*

{ *and made her smart grievously ; she seeing her self*
 { *& torquēbat vehementer ; illa videns se*

{ill dealt withal, when she entertained the Hedge-
 {malè tractatam, quando suscepit Herina-

{hog on Guest-wife, intreated him by fair means,
 {ceum Hospitio, orabat eum blandis verbis,

{that he would go out, seeing the place was too
 {ut exiret, cum locus esset nimis

{narrow for them both: To whom the Hedge-beg
 {angustus duobus: Cui Herinaceus

{said, let him go out, who cannot abide here;
 {inquit, exeat, qui nequit manere hic;

{wherefore the Viper perceiving there was not
 {quare Vipera sentiens non esse

{room for her there, departed thence out of her
 {locus sibi ibi, cessit illinc ex

{Lodging.

{Hospitio.

M O R A L.

{This Fable sheweth, [that] they are not
 {Hæc Fabula indicat, eos non

{to be admitted into [our] Fellowship, who
 {esse admittendos in Consortium, qui

{are able to thrust us out.

{possunt ejicere nos.

{Of the Husbandman and the Poet.

{De Agricolâ & Poëta.

Fab. 184.

{A N Husbandman coming to a Poet, whose
 {Agricola accedens ad Poëtam, cujus
 Land

{ Land he Plowed, and when he found him alone
 { Agros Calēbat, & cum offendisset eum solus

{ amongst [his] Books, he asked him, how
 { inter Libros, interrogavit eum, quomodo

{ he could live so alone : To whom he said,
 { posset vivere ita solus : Cui inquit,

{ I have but begun to be alone, since thou camest
 { tantum cepi esse solus, postquam adveniisti

{ hither.
 { huc.

M O R A L.

{ This Fable sheweth, [that] Learned Men, who
 { Hæc Fabula indicat, Eruditos Viros, qui

{ are continually thronged with a company of
 { continue stipantur turbâ

{ Learned Men, are then alone, when
 { Doctissimorum Virorum, tunc esse solos, quando

{ they are among illiterate fellows.
 { fuerint inter illiteratos homines.

Fab. 185. { Of the Wolf 2. cloathed with a Sheeps skin
 { De Lupo 2. indūto ovina pelle

{ which devoured the flock.
 { qui devorabat gregem.

{ A Wolf being cloathed in a Sheeps skin
 { Lupus indūtus ovis pelle

{ put himself amongst a Flock of Sheep, and
 { immesquit se gregi Ovium, &

{ killed every day one of them, which when
 { occidebat quotidie aliquam ex eis quod cum

{ the Shepherd had taken notice of, he hanged
 { Pastor animadvertisset, suspendit

{ [him] on a very high Tree, and the other Shep-
 { in altissima arbore, & cæteris Pasto-

{ herds asking [him], why he had hanged a Sheep,
 { ribus interrogantibus, quare suspendisset Ovem,

{ he said, the Skin indeed is of a Sheep, as you see,
 { aiebat, Pellis quidem est Ovis, ut videtis,

{ but the Works were of a Wolf.
 { sed Opera erant Lupi.

M O R A L.

{ This Fable sheweth, [that] Men are not
 { Hæc Fabula indicat, homines non

{ to be judged by their habit, but by their Works;
 { judicandos ex habitu, sed ex operibus;

{ because many do Wolves Works, under the Cloaths
 { quoniam multi faciunt Lupina opera sub vestimentis

{ of Sheep.
 { Ovium.

R

Of

Fab. 186. { Of the Father in vain persuading [his]
De Patre frustra hortante

{ Son to Vertue.
Filiū ad Virtutem.

{ A Father persuaded [his] Son with many
Pater hortabatur Filium multis

{ Words, as one given to Vice, that leaving the
Verbis, ut deditum Vitiis, ut derelicta

{ Course of Vice he would attend upon Vertue,
Via Vitiōrum invigilaret Virtutibus,

{ which would bring [him] Commendation, and
quæ parituræ erant ei, laudem, &

{ Praise, to whom the Son said, Father, you per-
decus, cui Filius inquit, Pater, bor.

{ suade me in vain to do these things, for I have
iāris me frustra facere hac, nam au-

{ heard many Preachers who persuaded the way to
dixi multos prædicatōres qui hortabāntur viam ad

{ Vertue better than you, and yet never have I
virtutem melius te, & tamēn nunquā ob-

{ obeyed [their] Admonitions.
secutus sum Admonitionibus.

M O R A L.

{ *This Fable sheweth, that Men of a wicked*
 { *Hæc Fabula indicat, Homines malignæ*

{ *Disposition will depart from Vice by the Perswa-*
 { *Natūræ velle discedere a Vitiis* hor.

{ *sion of no one.*
 { *iat nullius.*

{ *Of the Dog b worrying the Sheep of his own*
 { *De Cane b occidēte Oves* sui

{ *Master.*
 { *Domini.*

{ *A Shepherd had committed his Sheep to*
 { *Pastor dederat suas Oves* Fab. 187.

{ *[his] Dog to keep, feeding him with very good*
 { *Canis custodiēdas, pascens illum* optimis

{ *Meat, but he oftentimes killed one Sheep or other.*
 { *Cibis, at ille sæpè occidēbat aliquam ovem,*

{ *which when the Shepherd had minded, taking*
 { *quod cūm Pastor animadvertisset, capiens*

{ *the Dog, he would needs kill him, to whom*
 { *Canem, volēbat occidere eum,* cui

{ *the Dog said, why do you desire to kill me?*
 { *Canis inquit, quid cupis perdere me,*

{ *I am one of your Household, rather slay the Wolf,*
 { *sum unus ex tuis Domesticis, potius interfice Lupum,*

{ *which continually lays wait about your Sheepfold,*
 { *qui continuo insidiatur tuo Ovili,*

{ *nay saith the Shepherd, I think thou art more*
 { *imò inquit Pastor, puto te magis*

{ *worthy of Death than the Wolf, for he doth*
 { *dignum morte quàm Lupum, nam ille*

{ *openly profess himself my Enemy: But thou*
 { *palam profitetur se meum hostem: Sed tu*

{ *under the Shew of Friendship dost daily lessen*
 { *sub Specie amicitiae quotidie imminuis*

{ *my Flock.*
 { *meum Gregem.*

M O R A L.

{ *This Fable sheweth, that they are far more*
 { *Hæc Fabula innuit, eos longè magis*

{ *to be punished, who do us hurt under a shew of*
 { *puniendos, qui nos lædunt sub specie*

{ *Friendship, than they that openly profess themselves*
 { *Amicitiae, quàm qui apèrte profitentur se*

{ *our Enemies.*
 { *nostros inimicos.*

{ Of the Ram 69 fighting with the Bull. 47
 { De Ariete 69 pugnante cum Tauro. 47 *Fab. 188*

{ **T** Here was a Ram amongst the Sheep, that
 { Erat Aries inter Oves, qui

{ had such a strong Head and Horns, that he
 { habēret tam firmum Caput & Cornua, ut

{ quickly and easily overcame the other Rams,
 { statim & facile superāret cæteros Arietes,

{ wherefore when he found no Ram more,
 { quare cū inveniret nullum Arietem amplius,

{ that durst withstand him running against him.
 { qui audēret obistere sibi. occursanti.

{ Being puff'd up with often Victories he durst
 { elāus crabris Victoriis ausus est

{ challenge the Bull to Battle: but at the first
 { provocāre Taurum ad pugnam: sed primo

{ push, when he had butted against the Forehead
 { congrēssu, quum arietāset in Frontem

{ of the Bull, he was beaten back with such a cruel
 { Tauri, percūsus est tam atroci

{ Blow, that being almost dead, he said these words,
 { ictu, ut fermè moriens, diceret hæc,

{ Fool [that] I am, what have I done? Why
 { Stultus ego, quid egi? Cur

{ *durst I provoke such a potent Adversary to whom*
 { *ausus sum laceffere tam potētem Adversariūm cui*

{ *Nature hath made me unequal.*
 { *Natūra fecit me imparem.*

M O R A L.

{ *This Fable sheweth, [that] we must not*
 { *Hec Fabula indicat, non esse*

{ *strive with those that are more powerful*
 { *pugnandum cum potentioribus.*

{ *(than our selves.)*
 {

Fab. 189. { *Of the Widow and the green Ass.*
 { *De Viduâ & viridi Asino.*

{ *A Widow loathing a single Life, had a mind*
 { *Vidua exōsa Cēlibātum, cupiēbat*

{ *to marry, but she durst not, being afraid of the*
 { *nubere, sed non audēbat, verita*

{ *jeering of the common sort, who use to rail upon*
 { *irrisiōnes vulgi, qui solent incessere*

{ *them, that marry twice, but her Gossip shewed her,*
 { *eas, qua nubant bis, sed ejus commāter monstrā-*

{ *how [that] the Peoples words were to be*
 { *vit, quā populi voces essent con-*

{ *spighted, by this Trick; for she commanded [that]*
 { *temnēda, hāc Arte; nam jussit*

the

{ the white *Afs* which the *Widow* had, should be
 { album *Afinum* quem *Vidua* habēbat, de-

{ painted green, and be led about through all
 { pingi viridi (colore) & circumdūci per omnes

{ the Streets of the City : Which whilst it was done,
 { Vicos Urbis : Quod dum fieret,

{ all did so much admire [it] at the first, that
 { omnes tantūm admirabāntur ab initio, ut

{ not only Children, but old People also being
 { non solum Pueri, sed Senes etiam

{ moved with this unusual Matter, accompanied
 { moti hac insolitā rē, comitarēntur

{ the *Afs* for the Satisfaction of their Mind, after
 { *Afinum* animi gratiā, de-

{ wards when this sort of Beast was led through
 { inde cum hujusmodi Animal ducerētur per

{ the City every day, they gave over wondring
 { Urbem quotidie, disērunt admirārī;

{ in like manner, saith the Gossip to the Widow,
 { itidem, inquit Commāter ad Viduam,

{ it will befall you, for if you take a Husband, you
 { eveniet tibi, nam si acceperis Virum,

{ will be the Talk of the People, afterwards this
 { eris Fabula vulgi, deinde hic

{ Talk will cease.
 { Sermo conticēset.

M O R A L.

{ *This Fable sheweth, [that] there is nothing*
 { *Hæc Fabula indicat, nullam esse rem*

{ *worthy so great Admiration, which in contiue-*
 { *dignum tantâ Admiratiōne, quæ in diutur-*

{ *ance of time, doth not cease to be a Miracle.*
 { *tâte temporis, non desinit esse Miraculum.*

Fab. 190. { *Of the Eagle 12 snatching away the young*
 { *De Aquila 12 rapiēte filios*

{ *ones of the Conie. 70*
 { *Cuniculi. 70*

{ *A N Eagle having made her Nest in a very*
 { *Aquila nidulâta in al-*

{ *high Tree, had snatcht away the young ones*
 { *Altissimâ Arbore, rapuerat filios*

{ *of a Conie, which fed not far from thence, for*
 { *Cuniculi, qui pascebâtur non longè illinc, in*

{ *a prey for her young ones, whom the Conie*
 { *prædam suorum pullorum, quam Cuniculus*

{ *intreated with fair Words, that she would*
 { *orâbat blandis Verbis, ut digna-*

{ *vouchsafe to restore her young ones again, but*
 { *reitur restituere sibi filios sed*

{ she supposing her to be a feeble, and terrestrial
 { *illa arbitrans eum esse pusillum, & terrēstre*

{ Creature, and unable to hurt her, made no
 { Animal, & impotens ad nocēdum sibi, non

{ scruple to pull them in pieces with her Talons,
 { *dubitāvit dilacerāre eos suis Unguibus,*

{ in the sight of (their) Dam, and to lay them
 { in conspēctu Matris, & opponere eos

{ before her young to be eaten; then the Conie
 { *suis pullis epulāndos; tunc Cuniculus*

{ being vex'd at the Death of her young, did not
 { *commōtus Morte filiōrum, haud*

{ suffer this Wrong to go unpunished, for she
 { *permisit hanc Injuriam abire impunitam, nam*

{ digg'd up the Tree that bare the Nest by the
 { *effodit Arborem quæ sustinēbat Nidum ra-*

{ Roots, which falling down with a small Blast
 { *dicitus, quæ procidens levi Impūlsu*

{ of Wind, threw down upon the Ground the
 { *Ventūrum, dejecit in Humum*

{ young ones, of the Eagle, yet unfledg'd, which
 { *pullos, Aquilæ, adhuc implūmes, qui*

{ being eaten up, by the wild Beasts, afforded
 { *depāsti a Feris, præbēbant*

{ the Conie great Ease of [her] Sorrow.
 { *Cuniculuo magnum Solatium Dolōris.*

M O R A L.

{ *This Fable sheweth, [that] no one trusting*
 { *Hæc Fabula idicat, neminem fretum*

{ *to his own Greatness, ought to despise those that*
 { *suâ Potentiâ, debere despiciere imbe-*

{ *are weaker, seeing the weaker sometimes revenge*
 { *cilliores, cum infirmiores aliquando ultis-*

{ *[the] Wrongs of them that are stronger.*
 { *cantur Injurias potentiõrum.*

Fab. 191. { *Of the Pyke 71 a River Fish, that desired*
 { *De Lupo 71 Fluvii Pisce, qui affectabat*

{ *the Command of the Sea.*
 { *Regnum Maris.*

{ *T* *Here was a Pyke in a River, that excelled*
 { *Erat Lupus in Amne, qui excedebat*

{ *all the other Fish of the River, in Fairness,*
 { *cæteros Pisces Fluminis, Pulchritudine,*

{ *Greatness, and Strength; whereupon they all*
 { *Magnitudine, & Robore; undè cuncti*

{ *admir'd him, and gave [him] the greatest*
 { *admirabantur illum, & afficiebant præcipuo*

{ *Honour (that could be) as if [he were] King;*
 { *Honore tanquam Regem;*

wherefore

{ wherefore being puffed up with Pride, he began
 { quare elatus Superbiâ, cepit

{ to desire greater Command, therefore having
 { appetere majorem Principatûm, ergo re-

{ left the River, in which he had reigned many
 { lieto Amne, in quô regnaverat multos

{ Years, he went into the Sea, to challenge the
 { Annos, ingressus est in Mare, vindicare

{ Command thereof to himself: But meeting with
 { Regnum ejus sibi: Sed offēdens

{ a Dolphin of wonderful Greatness, that did
 { Delphinum miræ Magnitudinis, qui

{ bear rule in it, he was so pursued by him,
 { regnabat in illo, ita insectatus est ab illo,

{ that fleeing he could scarce get into the Mouth of
 { ut aufugiens vix ingrederetur Ostium

{ the River, from whence he durst go out no
 { Amnis, unde ausus est exire non

{ more.
 { amplius.

M O R A L.

{ This Fable admonisheth us, that being con-
 { Hæc Fabula admonet nos, ut con-

{ tent with our own things, we should not desire
 { tēti nostris rebus, non appetamus

{ those things that are far greater than [our] Strength.
 { ea qua sunt longè majōra Viribus.

Of

Feb. 192. { Of the Sheep 23 railing on the Shepherd.
 { De Ove 23 convitiānte Pastōri.

{ A Sheep railed on a Shepherd, because [he]
 { Ovis convitiabātur Pastōri, quia
 { being not content with the Milk, which he milkt
 { non contēntus Lacte, quod mulgēbat
 { from her, for his own use, and [his] Children's
 { ab ea, in suum usum, & Filiōrum
 { use, did moreover bare her of [her] Fleece;
 { usum, insuper denudāret illam Vellere;
 { then the Shepherd being angry, dragg'd her
 { tunc Pastor irātus, trabēbat ejus
 { young one unto Death: Canst thou, saith the
 { filium ad Mortem: Potes, inquit
 { Sheep do any thing worse unto me? I will kill
 { Ovis facere quid pejus mihi? occīdam
 { thee, saith the Shepherd, and cast thee out
 { te, inquit Pastor, & projiciam te
 { to be eaten by Wolves and Dogs; then the Sheep
 { devorāndum Lupis & Canibus; tunc Ovis
 { sheld her peace, fearing yet greater Mischiefs.
 { filuit, formīdans adhuc majōra Mala.

M O R A L.

M O R A L.

{ *This Fable sheweth, that Men ought not*
 { *Hæc Fabula indicat, Homines non debere*

{ *to be angry against God, if he suffer [their]*
 { *excandescere in Deum, si permittat*

{ *Wealth, and [their] Children to be taken*
 { *Divitias, & Filios auferri*

{ *from them, seeing he is able to bring greater*
 { *ipsis, cum possit inferre majōra*

{ *Punishments upon them, both whilst they are living*
 { *Supplicia & viventibus*

{ *and when they are dead.*
 { *& mortuis.*

{ *Of a Waggoner, and the Wheel of the*
 { *De Aurīgā, & Rotā* *Fab. 193.*

{ *Waggon that creek'd.*
 { *Currūs stridēte.*

{ **T** *HE Waggoner asked the Waggon why the*
 { *Aurīga interrogābat Currum quare*

{ *Wheel, that was the worse creek'd, when the*
 { *Rota, quæ erat deterior stridēbat, cū*

{ *others did not do so, to whom the Waggon said,*
 { *cæteræ non facerent idem, cui Currus dicēbat,*

{ sick Folks are *always* wont to be peevish, and
 { Ægrōti *semper* consuērunt esse morōsi, &
 { full of Complaints.
 { Queruli.

M O R A L.

{ This Fable sheweth, that Miseries are *always*
 { Hæc Fabula indicat, Mala *semper* so-
 { wont to make Men *complain*.
 { lere impellere Homines ad querimoniam.

Fab. 194. { Of the Man that would try [his] Friends.
 { De Viro experiente Amicos.

{ A Man very rich and liberal had a
 { Vir admodum dives & liberalis habebat
 { great Abundance of Friends, whom he often
 { magnam Copiam Amicorum, quos sæpius
 { invited to Supper, unto which they came very
 { invitabat ad Cœnam, ad quam accedebant li-
 { willingly, but being desirous to try, whether
 { bentissime, sed volens experiri, an
 { they would be faithful to him in Toyl and Dan-
 { essent fideles sibi in Laboribus & Pe-
 { gers, he call'd them all together, saying, that
 { ricularis, convocavit omnes, dicens,
 { Enemies were risen up against him, whom he
 { Inimicos esse obortos sibi, quos sta-

{ was resolv'd to kill, wherefore taking up Arms,
 { tuerat occidere, quare corrēptis Armis,

{ they should go with him that they might revenge
 { irent secum ut ulciscerētur

{ the Injuries offered him. Then they all saving
 { Injurias illatas sibi. Tunc omnes præter

{ two, began to excuse themselves, therefore cast
 { duos, cæpērunt excusare sese, ergo re-

{ ing off all the rest, he reckoned those two only
 { pudiatis cæteris, habuit illos duos tantum

{ in the number of Friends, whom afterwards
 { in numero Amicōrum, quos deinde

{ he loved entirely.
 { amābat unicè.

M O R A L.

{ This Fable sheweth, [that] adverse For-
 { Hæc Fabula indicat, advērsam For-

{ tune is the best Trial of Friendship.
 { tūnam esse optimum Experimētum Amicitiae.

{ sick Folks are *always* wont to be peevish, and
 { *Ægrōti semper consueverunt esse morōsi, &*
 { full of Complaints.
 { *Queruli.*

M O R A L.

{ *This Fable sheweth, that Miseries are always*
 { *Hæc Fabula indicat, Mala semper so-*
 { wont to make Men complain.
 { *lère impellere Homines ad querimoniam.*

Fab. 194. { Of the Man that would try [his] Friends.
 { *De Viro experiente Amicos.*

{ *A* Man very rich and liberal had a
 { *Vir admodum dives & liberalis habebat*
 { great Abundance of Friends, whom he often
 { *magnam Copiam Amicorum, quos sæpius*
 { invited to Supper, unto which they came very
 { *invitabat ad Cœnam, ad quam accedebant li-*
 { willingly, but being desirous to try, whether
 { *bentissimè, sed volens experiri, an*
 { they would be faithful to him in Toyl and Dan-
 { *essent fideles sibi in Laboribus & Pe-*
 { gers, he call'd them all together, saying, that
 { *riculis, convocavit omnes, dicens,*
 { Enemies were risen up against him, whom he
 { *Inimicos esse obortos sibi, quos sta-*

{ was resolv'd to kill, wherefore taking up Arms,
 { tuerat occidere, quare corrēptis Armis,

{ they should go with him that they might revenge
 { irent secum ut ulciscerētur

{ the Injuries offered him. Then they all saving
 { Injurias illātas sibi. Tunc omnes prāter

{ two, began to excuse themselves, therefore cast
 { duos, cāpērunt excusāre sese, ergo re-

{ ing off all the rest, he reckoned those two only
 { pudīātis cāteris, habuit illos duos tantum

{ in the number of Friends, whom afterwards
 { in numero Amicōrum, quos deīnde

{ he loved entirely.
 { amābat unicē.

M O R A L.

{ This Fable sheweth, [that] adverse For-
 { Hæc Fabula indicat, advērsam For-

{ tune is the best Trial of Friendship.
 { iūnam esse optimum Experimētum Amicitiae.

Fab. 196. { Of the Fox 15 commending Hares Flesh to
 { *De Vulpe 15 laudante Leporis Carnem*

{ Dogs. 6

{ Cani. 6

{ **W**hen a Fox was put to flight by a Dog,
 { *Cum Vulpes fugaretur a Canis,*

{ and was just ready to be catch'd, knew he
 { & *esset jamjam capienda, cognosceret se*

{ could find no other way to escape, he said,
 { *pôsse invenire nullam aliam viam evadendi, inquit,*

{ O Dog, why dost thou desire to kill me whose
 { O *Canis, quid cupis perdere me cujus*

{ Flesh cannot be for Service to thee, catch that
 { *Care nequit esse Usui tibi, cape illum*

{ Hare rather, (for there was a Hare not far off)
 { *Leporem potius, (nam erat Lepus non procùl)*

{ whose Flesh Men say is very sweet; the
 { *cujus Carnem Mortales dicunt esse suavissimam;*

{ Dog therefore being moved by the Counsel
 { *Canis igitur motus Consilio*

{ of the Fox, letting the Fox alone, pursued the
 { *Vulpis, omissa Vulpe insecutus est*

{ Hare, which nevertheless he could not
 { *Leporem, quem tamen nequivit*

catch

catch by reason of her incredible Swiftneſs;
 capere ob ejus incredibilem Velocitatem;

a few Days after, the Hare meeting the Fox
 paucis poſt Diēbus, Lepus conveniens Vulpem

blam'd him very much, (for ſhe heard his
 accusabat eam vehemēter, (nam audierat ejus

Words, beeaufe he had diſcovered her to the Dog,
 Verba, quod demonſtrāſſet ſe Cani,

to whom the Fox made anſwer, why doſt thou
 cui Vulpes reſpondēbat, quid ac-

blame me, Hare, ſeeing I commended thee ſo
 cūſas me, Lepus, cū laudāvi te

very much? What wouldeſt thou ſay, if I had
 tantoperè? Quid diceres, ſi vitu-

diſcomended thee?
 perāſſem te?

M O R A L.

{ This Fable ſheweth, under the ſhew of Com-
 { Hæc Fabula indicat, ſub ſpecie Com-

mendation, Men do plot Deſtruction
 mendatiōnis, Homines machināci Perniciem

to others.
 aliis.

S

Of

Fab. 197. { *Of the Hare 21 begging Craftiness, and*
 { *De Lepore 21 petēte Calliditatem, &*

{ *the Fox 15 Speed of Jupiter.*
 { *Vulpe 15 Celeritatem a Jove.*

{ *T* *HE Hare and the Fox begged of Jupiter,*
Lepus & Vulpes petēbant à Jove,

{ *the one that he would add Speed to his Crafti-*
hæc ut adjungeret Celeritatem suæ Callidi-

{ *ness, the other that he would add Crafti-*
tati, ille ut adjungeret Callidita-

{ *ness to her Swiftneſs, to whom Jupiter thus re-*
tem suæ Celeritati, quibus Jupiter ita re-

{ *plied, we have freely bestowed Gifts upon all*
spōdit, largiti sumus Munera singulis

{ *living Creatures from the beginning of the World,*
animantibus ab origine Mundi,

{ *from our most bountiful Brest, but to have given*
e nostro liberalissimo Sinu, sed dedisse se

{ *all to one had been a Wrong to others.*
omnia uni fuisset Injuria aliorum.

M O R A L.

{ *This Fable sheweth, [that] God hath bestowed*
 { *Hæc Fabula indicat, Deum esse largitum*

{ *his Gifts upon all with such an even Balance,*
 { *sua Munera singulis tam æquali lance,*
that

{ that every one ought to be content with his own
 { ut quisque debeat esse contentus cum suâ

{ share.
 { forte.

{ Of the Horse 28 [that was] unhandsome, Fab. 198.
 { De Equo 28 inculto,

{ but swift, and of the others mocking
 { sed veloci, & cæteris iridentibus

{ him.
 { eum.

{ **W**hen many Horses were brought to the
 { Cum plures Equi adducerentur ad

{ Circusian Games, adorned with very fine Trap-
 { Circenses Ludos, ornati pulcherrimis Pha-

{ spings, except one, which the others mocked [as]
 { leris, præter unum, quem cæteri irridebant

{ unhandsome and unfit for such a Race, and they
 { incultum & ineptum ad tale Certamen, & opi-

{ thought [that he] would never become Conque-
 { nabantur nunquam futurum Victo-

{ ror, but when the time to run came, and they
 { Trem, sed ubi tempus currendi advenit, &

{ set out all from the starting Posts, at the Sound
 { exilire cuncti Carceribus, dato Signo

{ of a Trumpet, then at last it appeared, by how
 { Tubæ, tunc demum innotuit, quan-

{ much he that was jeered a little before exceeded
 { to ille irrisus paulo antè superāret

{ the rest in Swiftnes: For all the others being
 { cæteros Velocitate: Nam omnibus aliis re-

{ left behind him a great distance, he won
 { lictis post se longo intervālo, affecutus est

{ the Prize.
 { Palmam.

M O R A L.

{ This Fable signifieth, [that] Men are not to
 { Hæc Fabula significat, Homines non esse

{ be judged by [their] Habit, but by [their]
 { judicādos ex Habitu, sed ex

{ Vertue.
 { Virtute.

Fab. 199. { Of the Country-man getting Admission to
 { De Rustico admisso ad

{ a Lawyer by the bleating of a Kid. 21
 { Juris consultum ex voce Hædi. 21

{ A Country-man being interessed in a great
 { Rusticus implicitus gravi

{ Suit came to a Lawyer, that he being [his]
 { Lite accedit ad Jurisconsultum, ut eo

Coun.

{ Counsellour, *he might lay open his Case, but he*
 { Patrōno, explicāret sese, at ille

{ *being hindred with other Business, commanded*
 { impeditus aliis Negotiis, jubēbat

{ [one] to tell [him] [that] he could not be at
 { renunciāri se non posse va-

{ *leisure for him now, wherefore he should go away,*
 { cāre illi nunc, quare abiret,

{ [and] come again some other time, the Country-
 { reditūrus aliās, Rusti-

{ man who relied very much upon him as an old
 { cus qui fidēbat plurimum huic ut veteri

{ and trusty Friend, often returning was never
 { & fido Amico, sæpius rediens nunquam

{ let in, at the last carrying a sucking and fat
 { admīssus est, tandē deferens lactāntem & pinguem

{ Kid with him, stood before the Lawyers door,
 { Hædum secum, stabat ante Jurisconsulti ades.

{ and pinching the Kid forced it to bleat, the
 { & vellicans Hædum cogēbat illum balatāre,

{ Porter, who according to the command of
 { Janitor, qui ex præcepto

{ [his] Master, was wont to let in those that
 { Hæri, solēbat admittere por-

{ brought Presents, hearing the bleating of the Kid,
 { tantes Dona, audita voce Hædi,

{ opening the Gate presently bids the Man come in,
 { *aperiens Januam illicò jubet Hominem introire,*

{ then the Country-man turning to the Kid, said
 { *tunc Rusticus convērsus ad Hædum, inquit*

{ I give thee Thanks, my good Kid, that hast made
 { *ago tibi Gratias, mi Hædule, qui effecisti*

{ me such easie Entrance.
 { *mihi tam faciles Fores.*

M O R A L.

{ This Fable sheweth, [that] no things are
 { *Hæc Fabula indicat. nullas res esse*

{ so hard and difficult, which Presents cannot
 { *tam duras & difficiles, quas Munera nequeunt*

{ open.
 { *aperire.*

Fab. 200. { Of an Old Man, stoning down a Young
 { *De Senex saxis dejiciente Juve-*

{ Man stealing [his] Apples from him.
 { *nem diripiētem Poma sibi.*

{ A N Old Man intreated a young Fellow that
 { *Senex orābat juvenem di-*

{ stole [his] Apples from him with fair Words,
 { *ripiētem Poma sibi blandis Verbis,*

{ that he would come down from the Tree, and
 { *ut descenderet ex Arbore, & would*

{ would not carry away his Goods, but when he
 { nollet aufërre suas Res, sed cum ver-

{ talked to no purpose, the young Fellow de-
 { ba fundëret incāssum, Juvene con-

{ [s]pising [his] Age and Words, he said, I hear
 { temnente Ætātem & Verba, inquit, audio

{ [that] there is some Vertue not only in Words
 { esse aliquam Virtūtem non tantum in Verbis

{ but in Herbs, he began therefore to pull Grasse,
 { sed in Herbis, cepit igitur vellere Herbas,

{ and to throw [it] at him, which the young Man
 { & jacere in illum, quod Juvenis

{ having beheld, he laughed exceedingly, and
 { conspicātus, effusus est in risum vehemētem, &

{ thought the Old Man doted, who thought he
 { arbitrabātur Senem delirāre, qui crederet se

{ could beat him out of the Tree with Grasse, then
 { posse depellere eum ex Arbore Herbis, tunc

{ the Old Man desiring to try all ways, when
 { Senex cupiens experiri omnia, quando

{ the power of Words and Herbs said he, can do
 { vires Verbōrum & Herbārum inquit, nullæ

{ no good, against the Stealer of my Goods
 { sunt, adversus Raptōrem meārum Rerum

{ I will stone [him], in which also they say there is
 { lapidibus agam, in quibus quoq; dicunt esse

{ *Vertue, and throwing the Stones at the young*
 { *Virtutem, & jaciens Lapides in Juve-*

{ *Fellow, with which he had fill'd [his] Lap*
 { *nem, quibus impleverat Gremium*

{ *forced him to come down, and go away.*
 { *coëgit illum descendere, & abire.*

M O R A L.

{ *This Fable sheweth, [that] all things are to*
 { *Hæc Fabula indicat, omnia ten-*

{ *be tried by a wise Man, before he seeth unto*
 { *iānda Sapiēti, priusquam confugiat ad*

{ *the Help of Arms.*
 { *Auxilium Armōrum.*

Fab. 201. { *Of the Nightingale 37 promising the Hawk 58*
 { *De Lusiniâ 37 pollicēte Accipitri 58*

{ *a Song for [her] Life.*
 { *Canitum pro Vitâ.*

{ *A Nightingale being caught by a hungry*
 { *Lusiniâ comprehensâ a famelico*

{ *Hawk when she perceived [that] she should be*
 { *Accipitre cum intelligeret se devo-*

{ *devoured, intreated him fairly, that he would*
 { *rāndum esse, rogābat eum blande, ut dimit-*

{ *let [her] go, having promised [that] she would*
 { *tere, pollicita sese re-*
 { *make*

{ make [him] a huge Requital for so great
 { latūram ingēntem Mercēdem pro tanto

{ a Courtesie, and when the Hawk asked her, what
 { Beneficio, & cum Accipiter interrogaret eam, quid

{ Requital she could make him? she said, I will
 { Gratia possit referre sibi? inquit, demul-

{ please thy Ears with sweet Songs, but I quoth
 { cēbo tuas Aures mellifluis Cantibus, sed ego inquit,

{ the Hawk, had rather thou shouldst please my
 { Accipiter, malo demulceas mihi

{ Belly, for I can live without thy Songs, without
 { Ventrem, nam possum vivere sine tuis Cantibus, sine

{ Meat I cannot.

{ Cibo nequeo.

M O R A L.

{ This Fable implieth, [that] profitable things
 { Hæc Fabula innuit, utilia

{ are to be preferr'd before things pleasant.
 { anteponēda jucūdis.

Of

Fab. 202. { Of the Lion 7 chusing the Hog 66 for his
 { De Leōne 7 eligēte Porcum 66 sibi

{ Companion.
 { Socium.

{ THE Lion when he was minded to get him
 { Leo cum vellet adsciscere sibi

{ Companions, and many living Creatures wished
 { Socios, & multa Animalia optarent

{ to joyn themselves to him, and begged for it
 { adjungere sese illi, & exposcerent id

{ with Prayers and Wishes, scorning all the rest,
 { Precibus & Votis, cæteris spretis,

{ he would only make an Association with the Hog,
 { voluit solum inire Societatem cum Porco,

{ and being asked the Reason, answered, because
 { & rogatus Causam, respondit, quia

{ this living Creature is so faithful, that he will
 { hoc Animal est adeo fidum, nun-

{ never leave his Friends, and Allies in never so
 { quam deseret suos Amicos, & Socios in nullo tam

{ great a Danger.
 { magno Discrimine.

M O R A L.

M O R A L.

*{ This Fable sheweth, [that] their Friendship
 { Hæc Fabula indicat, eorū Amicitiam*

{is to be desired, *that* do not shrink back from
appetendam, *qui* non referunt pedem a

{affording Relief in time of Trouble.
{*præstādo Auxilio tempore Adversitātis.*

{ Of a Gnat 72 *begging* Meat and Lodging *Feb. 203.*
{ De Culice 72 *petente* Cibum & Hospitium

5 of a Bee. 64.

Lab Apr. 64

{ *A* Gnat in Winter time, when she thought
Culex Hybērno tempore, cūm conjecerit

{ *ſhe ſhould be like to die, with Hunger, and Cold,*
{ *ſe peritūrum, Fame, & Frigore,*

{ *went to the Hives of Bees, begging Meat and*
{ *accessit ad Alvearia Apum, petens Cibus &*

{ Lodging of them, *which* if she could but get of
{ Hospitium ab eis, *quæ* si consecutus fuisset ab

{them, she promised that she would teach their
{eis, promittēbat se edoctūram eārum

{ Children *the Art of Singing,* then a Bee said,
{ Filias *Artem Musicam,* tunc Apis inquit

{ but I had rather my Children learn my Art,
{ sed malo mei Liberi discant meam Artem,
which

{ which can shield them from the Danger of Hun-
 { quæ poterit eximere eos a Periculo Fa-

{ ger and Cold.
 { mis & Frigoris.

M O R A L.

{ This Fable admonisheth us, that we instruct
 { Hæc Fabula admonet nos, ut erudiāmus

{ our Children in those Arts, which can shield
 { nostros Liberos his Artibus, quæ valent viderē

{ them from Poverty.
 { eos ab Inopiâ.

Fab. 204. { Of an Ass II the Trumpeter, 35 and a Hare 21
 { De Asino II Tubicine, 35 & Lepore 21

{ the Letter-Post.
 { Tabellario.

{ A Lion the King of four footed Beasts, being
 { Leo Rex Aquadrupedum pug-

{ about to fight against the Birds, set in array
 { natūrus advērsus Volucres, instruēbat

{ his Forces, and being asked by the Bear, what
 { suōrom Copias, & interrogātus ab Urso, quid

{ the Asses Idleness, or the Hares Fearfulness could
 { Asini Inertia, aut Leporis Timiditas possent

{ avail him towards the Victory, whom he saw
 { confērrē ei ad Victoriā, quos cernēbat
 to

{ to be there amongst the other Souldiers, he an-
 { esse ibi inter cæteros Milites, re-

{ swered, the Ass will stir up my Souldiers to
 { spōndit, Asinus concitābit meos Milites ad

{ fight, the Hare shall be instead of a Letter-Post
 { pugnam, Lepus erit loco Tabellarii

{ because of the Swiftnes of [her] Feet.
 { ob Celeritatem Pedum.

M O R A L.

{ This Fable signifieth, [that] no body is so
 { Hæc Fabula significat, neminem esse adeo

{ contemptible, that cannot profit us in some
 { contemptibilem, qui nequit prodēsse nobis in aliqua

{ thing or other.
 { re.

{ Of the Hawks 58 being at odds amongst
 { De Accipitribus 58 inimicis inter Fab. 205.

{ themselves, which the Pigeons 18 made
 { se, quos Colūmbæ 18 com-

{ Friends.
 { posuere.

{ THE Hawks being at odds one with another
 { Accipitres inimici invicem

{ fought every day, and being busied with
 { decertābant quotidie, & occupari
 their

{ their own *Enmities*, they did not trouble other
 { suis *Odiis*, non *infectābant* alias

{ *Birds*, the Pigeons being sorry for their hap,
 { *Aves*, *Colūmbæ* *dolēntes* *illōrum vicem*,

{ made them Friends by sending Ambassadors,
 { *composuēre* *missis* *Legātis*,

{ but they as soon as they were made Friends
 { *sed illi ubi effēci sunt Amīci*

{ amongst themselves they did not forbear to vex
 { *inter se non desinēbant vexāre*

{ and kill the other weaker Birds, and especially
 { *& occidere ceteras imbecilliōres Aves, & maxime*

{ the Doves, then the Doves said how much
 { *Colūmbas, tūm Colūmbæ dicēbat quanto*

{ better was the falling out of the Hawks, than
 { *utilior erat discordia Accipitrum, quam*

{ [their] Agreement to us.
 { *Concordia nobis.*

M O R A L.

{ This Fable teacheth us, [that] the Hatreds
 { *Hæc Fabula admonet nos, Odia*

{ of bad Citizens amongst themselves are rather
 { *malōrum Civium inter se potius*

{ to be cherished, than extinguished, that whilst
 { *atēnda, quàm extinguenda, ut dum*

they

{ they fall to Swords amongst themselves, they
 { digladiāntur inter se,

{ may suffer honest men to live quietly.
 { permittant bonos vivere quiete.

{ Of the Prætor condemned of unjust Gain.
 { De Prætore damnato repetundarum. Fab. 205.

{ A Prætor that had robbed the Treasury, that
 { Prætor qui expilaverat Pecuniam, cui

{ he had charge of, was condemned of Extortion,
 { præfuerat, damnatus fuerat Repetundarum,

{ and when with much ado he restored what was
 { & cum ægrè restitueret ab-

{ taken away, one of the Province said, this our
 { lāta, quidam ex Provincialibus, dicebat, hic noster

{ Pretor imitates Women, who when they conceive
 { Prætor imitatur Mulieres, quæ concipientes

{ Children, are very well pleased, but when
 { Fetus, mirâ voluptate afficiuntur, sed cum

{ they bring them forth, they are pained.
 { emittunt eos, terquuntur.

M O R A L.

{ This Fable implieth. [that] other Men's Goods
 { Hæc Fabula innuit, aliena

{ are not to be stolen, lest being forced to part with
 { non esse surripienda, nè coacti deponere

{ them, we be much grieved.
 { illa, conficiāmur dolore.

Feb. 206. { Of a Woman bringing Fire into [her]
 { De Muliere ferēte Ignem in

{ Husband's House.
 { Mariti Domum.

{ A Wise Man married a Wife, and being asked
 { Prudens Vir ducēbat Uxorem, & interrogātus

{ of [his] Friends, what meant that Torch
 { ab Amīcis, quid sibi vellet illa Facula

{ which the new married Bride brought forth
 { quam nova Nupta effēret

{ lighted from [her] Fathers House, and en-
 { uccēsam a Patērnā Domo, & in.

{ tring again into [her] Husbonds House, she
 { gressūra rursus in Mariti Domum,

{ set it on flame, and brings it within, he saith,
 { accēdit, & intrōfert, inquit,

{ it signifies, that I do bring to day a Fire taken
 { significat, me infēre hodie Ignem ablātum

{ from the House of my Father-in-Law into my
 { a Domo mei Socris in meam

{ House.
 { Domum.

M O R A L.

M O R A L.

{ *This Fable signifies, [that] a woman*
 { *Hæc Fabula significat, Mulierem*

{ *is a Fire, that burneth up [her] Husbands goods*
 { *esse ignem, qui combūrit Mariti bona.*

{ *Of the old Man that would put off death, Fab. 199.*
 { *De Senē volente deferre Mortem.*

{ *A* *N old Man intreated death which came to take*
 { *Senex rogābat Mortem quæ adventit raptūra*

{ *him away, that he would forbear a little*
 { *eum ut defēret paululum*

{ *until he had made [his] will, and had provided*
 { *dum conderet testamentū, & præparāret*

{ *all other things necessary for such a journey;*
 { *cætera necessaria ad tantum iter;*

{ *to whom death said, why hast thou not hitherto,*
 { *cui mors inquit, cur non hæcenis*

{ *prepared, being so often warned by me?*
 { *Præparāti, toties monitus à me?*

{ *but when he said he never saw him before*
 { *sed cūm dicēbat se nunquam vidisse eam antea,*

{ *he said, when I took away not only thy*
 { *inquit, cūm rapiēbam non solum tuos*

T

equals

{ equals every day, whereof almost none remain
 { *æquāles* quotidie, *quorum* ferrè nulli restant

{ but also young Folks, Children, and Infānts,
 { *verum* etiam *juvenes*, *pueros*, & *infantes*,

{ did not I put you in mind of your mor-
 nonne *te monēbam* *tuæ* *mor-*

{ tality ? when thou perceivest thy eyes
 { *talitātis* ? *cū* *Sentiēbas* *tuos oculos*

{ to grow dim, [thy] bearing to be lessened, and
 { *trebescere*, *auditum* *minui*, &

{ [thy] other senses day by day to fail, and
 { *cæteros sensus* *indies* *deficere* &

{ [thy] body to wax heavy, did not I tell thee
 { *corpus* *ingravescere*, *nonne dicēbam tibi*

{ [that] I was near, and dost thou deny
 { *me esse propīnquam*, & *negas*

{ that thou [wast] warned ? wherefore
 { *te* *admonitum* ? *quarè*

{ must not be put off any longer.
 { *non differendum est ulterius.*

M O R A L.

{ This Fable sheweth, that we must live so
 { *Hæc Fabula indicat*, *Ita vivendum esse*,

{ as though we saw death always present.
 { *quasi* *cernāmus mortem semper adesse.*

{ Of the Man that spoke to [his] bag
De viro alloquente Sacculum

{ of money
nummorum.

{ A covetous Man was ready to die, who was like to
Vir Avarus moriebatur qui relicturus

{ leave a great heap of gold pieces ill gotten
ingentem acervum aureorum male partum

{ asked [his] bag of money, which he had bid
interrogabat Sacculum nummorum, quem jufferat

{ to be brought to him that was a dying,
afferri sibi morienti

{ to whom it should create mirth,
quibus allaturus est voluptatem,

{ to whom the bag said to [thine] heirs.
cui Sacculus inquit heredibus,

{ who shall spend the money
qui profundent nummos quæ

{ gotten by thee with so much toile, upon whores
fitos à te tanto pudore, in Scortis

{ and feasting, and to the devils, that
& convivis, & demonibus, qui

{ shall keep prisoner thy Soul in eternal
mancipabunt tuum animum in æternis

{ torments.
Suppliciis.

M O R A L.

{ *This Fable sheweth that it is a very fooling thing*
Hæc Fabula indicat, esse Stultissimum

{ to bestow pains about such things,
Laborāre in eis

{ which shall be like to afford others joy
que allatūra sunt alliis gaudium

{ our selves torment.
nobis tormēta.

LIBER. II.

Fab. 204. { Of the Fox 15, and the He Goat 41.
De Vulpe & Capro.

{ **A** Fox and an he goat being thirsty, went down
Vulpes & caper Sitibūdi, descendēbant

{ into a well, in which after they had drunk, the Fox
in puteum, in quæ cum perbibissent, Vulpes

{ saith unto the he goat looking about [him]
ait capro circumspiciēti

{ to get forth, be of good chear, goat, for
reditum, Esto bono animo, caper, nam-

{ I have devised away how we may both get forth
excogitavi modum quo simus uterque reduces
for

{ for thou shalt rear thy self straight up,
 { nām tu eriges te rectum,

{ holding thy fore feet against the wall,
 { admōtis prioribus pedibus ad parietem,

{ and lean forward thy horns, [thy] chin
 { & reclinābis tua cornua, mento

{ being bended down unto [thy] breast, and I
 { adducto ad pectus, & ego

{ Skipping over [thy] back, and thy horns,
 { tranliens per terga, & tua cornua,

{ and getting out of the well, i will pull out thee
 { & evadens extra puteum, edūcam te

{ thence afterwards, whose advice the goat
 { istinc postea, cujus consilio capro

{ relying upon, and obeying, as he bad him
 { fidem habēte, & obtemperāte, ut ille jubēbat

{ the Fox lept out of the well, and danced
 { vulpes prosiliit à puteo, & gestiēbat

{ for joy upon the brink of the well, and
 { præ gaudio in margine putei, &

{ frisk'd about taking no care for the goat, but
 { exultābat, habens nihil curæ de hirco, cæterum

{ when he was blamed by the goat, as a covenant
 { cū incusarētur ab hirco, ut fedi-

{ breaker, he answered, in good truth, goat
 { fraga, respōdit, enim viro, hirce

{ if thou hadst as much understanding in
 { si tibi esset tantum sensus in
 T 3 [thy]

{ [thy] Mind, as thou hast hairs on [thy] chin
Mente, quantum est setarum in mento

{ thou wouldst not have gone down into the well
non descendisses in puteum

{ before thou hadst found out a way to get forth.
priusquam habuisses exploratum reditum.

M O R A L.

{ This Fable implieth, [that] a wise man ought
Hæc Fabula innuit prudentem virum debere

{ to consider the end, before he come to do
explorare finem, antequam veniat ad paragendam

{ the business.
rem.

Fab. 200. { Of the Fox 15, and the Lion 7.
De vulpe ☉ Leōne.

{ A Fox having never seen a Lion before,
Vulpes nunquam conspicata leōnem antea,

{ when on a certain time he met him at unawares
cum aliquādo obviasset illi ex improviso
he was almost ready to die, which when it hap-
pane extinctus erat, quod cum acci-

{ ppened again afterwards, he was affrighted indeed
disset iterum postea, exterrita est quidem

{ at the sight of the Lion, but not so as before;
ad conspectum leōnis, sed non ita ut prius;
but

{ but when a third time, he saw the same
 { sed cūm tertio intuita esset eūdem

{ Lion in the City, [he was] not only not affrighted,
 { Leōnem in civitatē non modō non exter-

{ ted, but boldly going unto him, he talked
 { rita, sed confidēter adiens, collocūta est

{ and discoursed with him.
 { & confabulāta cum eā

M O R A L.

{ This Fable implieth, that custom and
 { Hæc Fabula innuit quod consuetudo &

{ acquaintance causeth, that those things
 { conversatio facit, ut ea

{ seem neither terrible, nor dreadful, which
 { videntur neque horrida, neq; formidolosa, quæ

{ are most horrible and to be dreaded
 { sunt maximè horribilia, & formidanda.

{ Of the Cocks, and the Partridge 72. Fab. 202.
 { De Gallis & Perdīce.

{ ONE when he had Cocks at home, bought
 { Quidam cum habēret Gallos domi, mercatus est

{ a Partridge, and put her amongst a company
 { Perdīcem, & dedit eam in Societatem

{ of Cocks to be fed, and falled together with
 { Gallorum alēdam, & saginādam unā cum

{ them, and the Cocks every one for his own
 { illis, & Galli quisque pro se

{ particular peckt her? and beat [her] away
 { mordēbant eam, & abigēbant.

{ Therefore the Partridge was grieved with her self
 { Ideo Perdix afflictabātur apud se

{ thinking, [that] such things were done to her
 { existimans, talia inferri sibi

{ by the Cocks, because her kind was different
 { à Gallis, quod suum genus esset aliēnū

{ from their kind, but when not long after
 { ab illōrum genere, sed cum non multo post

{ she beheld them fighting amongst themselves,
 { aspexit illos pugnātes inter se

{ and Striking one another, being eased of [her]
 { & percutiētes mutuò, recreāta a

{ grief and sorrow, said, verily I will not be trou-
 { mārōre & tristitiā, inquit equidem non afflic-

{ bled any more hereafter, seeing them fight amongst
 { tābor amplius postea, videns eos dimicantes inter

{ themselves.
 { se.

M O R A L.

M O R A L.

{ *This Fable implyeth* [that] a prudent *Man*
{ *Hæc Fabula innuit,* prudentem *virum*

sought to bear the affronts offered by men
debēre ferre contumelias illātas ab ali-

{ of another country *with a patient* mind,
enigenis *patiēti* animo,

{ *whom* he seeth *not* to forbear *from* *wronging*
 { *quos* videt *ne* abstinēre *injuriam*

{ even those of their own home.
{ etiam domesticorum.

Of the Fox 15 and the Head that he found.
{ De Vulpe & Capite reperto. Feb. 201.

{ *A* Fox going into a Musicians house
Vulpes ingrēssa in citharædi domum

{ whilst *be* gazed upon all the instruments
 { dum *scrutarētur* omnia *instrumēta*

{ of musick, and all the Furniture of the House
{ musica, & omnem Supellectilem,

{ he found a Wolf's head Skilfully and
{ reperit *Lupinum* caput Scienter &

{workman like made, which when he had taken
{affabre factum, quod cum Sumpsisset
into

{ into [his] paw, he said, O head that wast made
 { in manum, inquit O caput factum

{ with a great deal of wit, [yet] hast no wit at all!
 { cum magno sensu, obtines nullum sensum!

M O R A L.

{ This Fable belongeth to them, that
 { Hæc Fabula spectat ad eos, qui

{ have Gallantry of Body, but no activity of mind.
 { habent dignitatem corporis, sed non industriam animi.

Fab. 198. { Of the Collier, and the Fuller.
 { De Carbonario, & Fullone.

{ A Collier dwelling in an hired House
 { Carbonarius habitans in conductâ domo

{ invited a Fuller, that was come thither
 { invitavit Fullonem, qui venisset eò loci

{ hard by, that he would dwell with him
 { proximè, ut habitaret cum eo

{ in the same house, to whom the Fuller
 { in iisdem ædibus, cui Fullo

{ answered, O friend, that will not be
 { respondit, O amice, istud non erit

{ convenient for me to do, for I am afraid
 { conducibile mihi factum, nam vereor

left

{ left *whatsoever* I should *whiten* thou shouldst *smut*
 { ne *quicquid* ego *candefecerim*, tu *fuscāres*

{ it all *with* thy *coal* *dust*
 { id *omne cum* tuā *carbōnariā* *aspergine*.

M O R A L.

{ This Fable *implieth*, that we must not
 { Hæc Fabula *innuit*, non

{ keep *company* with *lew'd* Persons.
 { habendum *consortium* cum *Flagitiōsis*.

{ Of the bragging Fellow.
 { De *jactabūdo* *Viro*.

Fab. 203.

{ A Man having travelled abroad a while
 { viz *perigrinātus* *aliquamdiu*

{ when he was returned home again
 { cum *revērsus* *fuiſſet* *domum iterum*

{ in a bragging manner told both many
 { *jactabūndus* *prædicābat* *tum multa*

{ other things *manfully* *atcheiv'd* by him, but
 { *alia* *viriliter* *gesta* *a ſe, ſed*

{ that *moſt* of all, that he had overcome them all
 { id *maxime, quòd Superāſſet* *omnes*

{ at *Rhodes* in leaping, and ſaid, the *Rhodians*,
 { *Rbodi* *Saliēdo, & inquit, Rbodios,*

that

{ that *had been by* were *witnesses* of the same
 { qui *affuerant* esse *testes* ejūdem

{ thing, to whom one of them that stood by answering,
 { rei, ad quem unus *assistentium* respōdens,

{ said, O Man if that be true which you say
 { inquit, O homo, si istud est verum quod loqueris

{ what need have you of witnesses, lo a Rhodian
 { quid opus est tibi *testibus*, ecce Rhodicus,

{ lo here's a leap for you.
 { eccē hic certāmen saliēdi.

M O R A L.

{ This Fable sheweth, that where there are
 { Hęc Fabula indicat, quod ubi adsunt

{ real testimonies, there is no need of words.
 { vera testimonia, non est ōpus *verbis*.

Fab. 206. { Of a Man tempting Apollo.
 { De viro tentānte Apollinem.

{ A Wicked fellow went to Delphos,
 { Facinorōsus vir profectus est Delphos,

{ to tempt Apollo, having a Sparrow under [his]
 { tentatūrus Apollinem, habens passerulum sub

{ cloak, which he held in [his] fist, and coming
 { pallio, quem tenēbat in pugno, & accēdens

{ to the trevet, he asked him saying, is that alive;
 { ad tripodas, interrogabat cum dicens, vivit ne

{ or dead, which I have in my right hand?
 { aut mortuum, quod habeo in meâ dextrâ?

{ being ready to pull out the sparrow alive, if
 { prolaturus passerulum vivum, si

{ he had answered that it was dead. Again being ready
 { respondisset mortuum rursus prola-

{ to pull it out dead, if he had answered alive, for
 { turus mortuum si respondisset vivum, nam

{ he would have killed it presently under [his]
 { occidisset Statim sub

{ cloak in a private manner before he pulled it out,
 { pallio elain priusquam proferret,

{ but the God understanding the Knave's craftiness
 { sed Deus intelligens Sabdolum calliditatem

{ of the fellow, said, O thou that comest to consult,
 { hominis, dixit, O consultor,

{ do whether thou hadst rather (for it is in thy power)
 { facito utrum mavis, (nam penes te est)

{ and bring out that which thou hast in (thy) hand
 { & profero quod habes in manibus

{ whether it be alive or dead.
 { sive vivum sive mortuum.

M O R A L.

M O R A L.

{ *This Fable implieth, [that] nothing can be hid*
 { *Hæc Fabula innuit, nihil latērē*

{ *or deceive the Knowledge of God.*
 { *aut fallere mentem divīnam.*

Fab. 197. { *Of the Fisherman, and the Sprat.*
 { *De piscatōre & Smaride.*

{ *A Fisherman having cast [his] nets into*
 { *Piscātor demīssis retibus in*

{ *the Sea, drew out a Sprat, a small one, which thus*
 { *mare extulit Smarīdem exiguam, quæ sic*

{ *intreated the Fisherman, do not take me at*
 { *obsecrābat piscatōrem, noli capere me in*

{ *the present so small, and little, suffer me to go,*
 { *præsentiarum pusillam & minūtā, sine me abire,*

{ *and grow, that afterwards thou may'st enjoy me*
 { *& crescere, ut postea potiāris me*

{ *being thus grown to the full, to [thy] greater profit*
 { *sic adūltā majōre commodo,*

{ *to whom the Fisherman said, I should be mad*
 { *cui piscātor inquit, ego essem amens,*

{ *indeed if I should omit the gain which I have*
 { *vere si prætermitterem luerum quod habeo*

{ *in* [my] hands, *though* it be but small, *with* hopes
 { *inter* manus, *licet* exiguam, *spe*

{ of a future good thing, although very great.
 { *futūri*, *boni*, *quantumlibet* magni.

MORAL.

{ This Fable implieth, that he is a fool
 { *Hæc Fabula innuit*, *eum esse Stolidum*

{ who for the hope of a greater matter, doth not
 { *qui propter spem majōris rei non*

{ lay hold on a thing both present and certain,
 { *amplectitur rem & præsentem & certam*,

{ though it be small.
 { *licet parvam*.

{ Of the Horse 28, and the Ass 11.
 { *De Equo & Asino*.

Fab. 205.

{ A Man had a Horse and an Ass, as they
 { *Vir habebat Equum & Asinum, dum iter*

{ travelled, the Ass said to the Horse,
 { *faciebant, asinus inquit equo*,

{ if thou wilt have me well, ease me of part of my
 { *si vis me Salvum, leva me parvum mei*

{ burden, the Horse not giving heed to his words,
 { *oneris, Equo non obsequente illius verbis*,

the

{ the As falling under [his] burden dies. Then
 { asinus cadens sub onere moritur. Tunc

{ the owner of the beasts, lays upon the Horse
 { dominus jumentorum, imponit equo

{ all the fardles which the As carried, and also
 { omnes Sarcinas quæ Asinus portabat, & quoq;

{ the hide, which he had flead of from the dead
 { corium, quod exuerat a mortuo

{ As, with which burden the Horse being over-born
 { asino, quo onere equus de pressus,

{ and groaning said with a loud voice, wo is me
 { & gemens inquit cum clamore, vae mihi

{ the unhappiest of [all] beasts in the world,
 { infelicitissimo jumentorum,

{ what a misfortune hath befallen me poor Horse
 { quid mali venit mihi misero

{ for refusing a part, I now carry all the load, and
 { nam reculans partem, nunc porto totum onus, &

{ moreover his Skin.
 { insuper illius corium.

MORAL.

{ This Fable implieth, that the greater ought
 { Hæc Fabula innuit, majores debere

{ to partake in [their] labours with the less,
 { participare in laboribus minoribus,

{ that both may be safe.
 { ut utriq; sint incolumes.

{ Of the Man *and* the Satyre.
 { De viro & Satyro.

Fab. 206.

{ A Man had contracted amity with a Satyre
 { Vir inierat amicitiam cum Satyrò,

{ who as they sat at meat, there arising a great
 { qui inter edendum, exortâr magnâ

{ storm, and cold, the Man putting [his] hands
 { tempestâte, & frigore vir admovens manus

{ to [his] mouth warmed them with his breath,
 { ad os refocillēbat anhelitu

{ which the Satyre seeing, asked [him] why
 { quod Satyrus intuens, interrogābat, quamōbrem

{ he did so? he saith, I warm my cold hands
 { faceret ita inquit refocillo algētes manus

{ by the warmth of [my] mouth, and a little after
 { calōre oris, & paulo post

{ [some] warm broth being brought when the Man
 { calidiōri edulio allāo cum Vir

{ again, putting [his] hand, with the pottage to
 { iterum, admovens manum, cum edulio ad

{ [his] mouth, cooled the heat of the meat
 { os, refrigerāret calōrem cibi

{ with blowing upon, the Satyre asks [him]
 { respiratiōne Satyrus interrogat,

V

why

{ why he did so, the Man answering, that
quamobrem facerit id, Viro respondente ut

{ I may cool my meat; but I, saith the Satyre,
refrigerem edulium atqui ego inquit Satyrus,

{ will not use familiarity with thee hereafter, who
non exercēbo amicitiam tecum posthac, qui

{ dost draw both hot and cold out of one mouth.
promis & calidum & frigidum ex uno ore.

{ farewell.
vale.

M O R A L.

{ This Fable implieth, [what] his friendship
Hæc Fabula innuit, ejus amicitiam

{ is to be avoided, whose life is double, and Speech
esse devitandam, cujus vita anceps, & Sermo

{ not Single.
non Simplex.

Fab. 207. { Of the Fox 15 and the Libard.
De vulpe & pardo

{ THE Fox and the Libard wrangled about
Vulpes & pardus altercabantur de

{ [their] fairness, and the Libard commending
pulchritudine, & pardo extollente

{ his own changeable coloured skin, when
suam versicolorem pellem cum

the

{ the Fox could not prefer her own, she said
 { *Vulpes nequibat præponere suam, inquit*

{ but how much more gay am I; which have
 { at quanto speciosior ego quæ sortitassum

{ not a Body, but a Mind of changeable
 { non corpus sed animum versi-

{ colours!
 { colorem!

M O R A L.

{ This Fable implieth, [that] the beauty of the mind
 { *Hæc Fabula innuit, pulchritudinem animi*

{ exceeds the beauty of the Body.
 { antecellere pulchritudinem corporis.

{ Of the Cat 34 turned into a woman.
 { *De Fele mutata in feminam.*

Fab. 208.

{ A Cat was the delight of a certain handsome
 { *Felis erat delictum cuiusdam formosi*

{ young Man, he besought Venus, that she
 { *adolescētis, deprecatus est Venerem, ut*

{ would turn her into a Woman, the Goddesse
 { *mutaret hanc in feminam, Dea*

{ pitying the young Mans desire, turned the beast
 { *misēta adolescentuli cupiditatem, convertit bestiam*

{ into a pretty girl, with whose beauty the young
 { *in speciosam puellam, cuius formā adolescens*

{ *man* being inflam'd, brings her home with him
 { *inardēscens adducit illam domum secum*

{ *who* as they sat in the chamber, *Venus*
 { *quibus confidentibus in cubiculo, Venus*

{ having a mind to try, whether she had changed
 { *volens experiri, nunquid mutāisset*

{ [her] manner with [her] body, sent a Mouse
 { *mores cum corpore immisit murem*

{ into the middle of the room. But she forgetting
 { *in medium at illa immemor*

{ both those that were present, and the bride cham-
 { *& eorum qui aderant, & nuptialis cubi-*

{ ber rising out of the chamber, pursued the Mouse
 { *culi surgens ex cubiculo, insequēbatur murem*

{ desirous to eat her. Then the Goddesse being an-
 { *cupiens comedere illum. Tunc Dea indig-*

{ gry, restored her again into her own nature.
 { *nata, restituit eam iterum in suam naturam.*

M O R A L.

{ This Fable sheweth, [that] wicked men, though
 { *Hæc Fabula indicat, scelēstos homines, etsi*

{ they may alter [their] condition, and estate
 { *mutent conditionem, & statum*

{ yet they do not alter [their] manners.
 { *tamen nequāquam mutare mores.*

{ Of the Husbandman and [his] Dogs. *Fab. 209.*
 { De Agricola & canibus. 6

{ A Husbandman being in the Field
 { Agricola deprehensus in agro

{ with winter weather, victuals failing; first,
 { haberno sydere, cibariis, deficientibus; primum

{ all [his] Sheep being killed, he fed upon their
 { singulis ovibus interfectis, vesceretur illarum

{ Flesh, and afterwards [his] goats, last of all
 { carnibus, & deinde caprarum, postremo

{ he was maintained by his labouring: Oxen being
 { alebatur, operariis: Bobus inter-

{ killed, which when the Dogs had observed,
 { emptis, quod cum Canes animadvertissent

{ they spake amongst themselves, saying, but let us
 { collocuti sunt inter se dicentes, at nos

{ run away hence for if our Master hath not
 { fugiamus hinc nam si noster dominus non

{ spared [his] draught Oxen, surely neither
 { pepercit operariis Bobus, certe nec

{ will he spare us.
 { parcet nobis.

M O R A L.

{ *This Fable sheweth* [that they are to be shuned
Hæc Fabula indicat eos esse fugiendos

{ *and avoided, who do not hold of* [their] hands
 & cavendos, qui non abstinent manus

{ *from* [their] near acquaintance.
 a familiaribus.

Fab. 210. { *Of the Husbandman teaching* [his] Sons.
 De Agricola docētie Filios.

{ *A Husbandman seeing his sons every day*
 Agricola videns suos filios quotidie

{ *brangling, neither could be brought into friendship,*
 litigantes, nec potuisse reduci in gratiam,

{ *commanded* [that] *a bundle of rods*
 iussit fasciculum virgarum

{ *should be brought to him.* [His] sons were present
 affēri sibi. filii aderant

{ *sitting, which when they were brought, he tied*
 sedentis, quæ cum allatæ essent, colligavit

{ *them all into one bundle, and bad every one of*
 omnes in unum fasciculum, & iussit singulos

{ *[his] sons to take the bundle, and break it, but*
 filiorum capere fasciculum, atq; confringere, sed
 they

{ they being not able to break them, loosing
 { illis non valētibꝯ confringere, solvens

{ the bundle afterwards, he gives to every
 { fasciculum postea tradit singulis

{ one to be broke, and made this inference to them
 { singulas frangēdas, & intulit illis

{ breaking [them] quickly, and easily, so shall
 { frangentibꝯ statim, & facile, ita

{ ye my sons, shew your selves, impregnable to
 { vos mei filii, præbebitis vos inexpugnabile

{ [your] enemies, and invincible if ye shall
 { hostibus, & invictos si perfi-

{ continue all of one mind if not, your own very
 { teritis omnes, unanimes, si minus, vestra ipsa

{ contention, and falling out will make you an easie
 { æmulatio, & seditio faciet vos opportunam

{ prey for [your] enemies.
 { prædam inimicis

M O R A L.

{ This Fable sheweth, [that] mens affairs, do indif-
 { Hæc Fabula indicat, humanas res æ-

{ ferently increase by concord, and decrease
 { què crescere concordia, & delābi
 { by discord.
 { discordia.

of

Fab. 211. { *Of the Woman and the Hen.*
 { *De muliere & Gallinâ.*

{ *A Woman a Widow had a Hen, that*
 { *Mulier Vidua habebat gallinam parturi-*

lay'd her every day an egg, but the Woman
 Entem quotidie singula ova, sed mulier

{ *hoping that she would lay two eggs for one,*
 { *sperans parituram bina ova pro singulis*

{ *if she should give [her] more meat,*
 { *si tribuisset plus escarum,*

{ *brought [her] up plentifully. But the Hen*
 { *educabat opipare. Sed gallina*

{ *being made fatter, could not lay one egg*
 { *effecta pinguior, nequibat parturire unum ovum*

{ *truly.*
 { *quidem.*

M O R A L.

{ *This Fable sheweth, [that] men growing lither*
 { *Hæc Fabula indicat, homines marcescentes*

{ *through riot, and abundance, are hindred*
 { *propter luxum, & copiam, retardantur*

{ *from [their] purposes.*
 { *ab institutis.*

of

{ Of the Man *whom the Dog had bitten.*
 { *De Homine quem Canis momorderat.* Fab. 213

{ **A** *Man being bit by a Dog, went about*
 { *Homo admorsus cane, circuibat*

{ *to every body, and he met with one who*
 { *singulos, & nactus est quendam, qui*

{ *when he knew the quality of the disease, said if*
 { *cognita qualitate morbi inquit, si*

{ *thou indeed, friend, wilt recover, take a crust*
 { *tu quidem, homo, vis convalescere, sume crustulum*

{ *of bread, steep in the blood of the wound, and*
 { *panis, madesactum in sanguine vulneris, &*

{ *give it to the Dog that bit thee to eat, to whom*
 { *porrige cani qui momordit te comedendum cui*

{ *he said again, truly if I should do that I should*
 { *inquit iterum, meherculesi fecero istuc, dignum*

{ *deserve to be bit by all the Dogs of this*
 { *sim, premorderi omnibus canibus hujus*

{ *city.*
 { *urbis.*

M O R A L.

MORAL.

{ *This Fable sheweth, [that] wicked Men*
 { *Hæc Fabula indicat, improbos homines*

{ *are then most heartened to mischief, when*
 { *tunc maxime animāri ad malefācta, quum*

{ *they have received the greatest courtesies.*
 { *acceperint maxima beneficia.*

{ *Of the two Friends, and the Bear. 51*
 { *De duobus Amicis, & Urso.*

{ *A Bear met two friends travelling*
 { *Ursus fit obviam duobus amicis iter facientibus*

{ *together, one of whom being affrighted, climbing up*
 { *unā, unus quorum perterritus scandens*

{ *into a tree lay hid, but the other when he perceived*
 { *in arborem latuit, sed alter quum intelligeret*

{ *that he was an unfit match for the Bear, and if*
 { *se esse imparem Urso & si*

{ *he should fight, he should be overcome falling*
 { *vellet pugnare, superatum iri proci-*

{ *down made as though he was dead. The Bear*
 { *cidens simulabat se mortuum. Ursus*

Fab. 198.

{ *smelt at his ears, and the hinder part of [his] head,*
 { *olfaciēba aures, & occipitium*

but

{ but *he*, who *lay* all along, *holding* in his breath
 { at *ille*, qui *jacēbat* stratus, *continens* respiratiōnem

{ every way. So the Bear thinking that he was
 { *usquequāq;* ita *Ursus* credens esse

{ dead went his way, for they say a Bear does not
 { *mortuum abiit* nam *aiunt* *ursum* non

{ exercise his savageness upon dead bodies. By and by
 { *sævire* in *cadavera.* Mox

{ the other Man who hid *lien* had amongst the
 { *alter* qui *latuerat* inter

{ green boughs of a tree, coming down asked [his]
 { *frondes* *arboris*, *descēdens* *interrogat*

{ friend what the Bear had said to him in [his] *Fab. 214.*
 { *amīcum* *quidnam* *Ursus* *locūtus* *esset* *illi* ad

{ ear to whom [his] friend said he advised me
 { *aurem* *cui* *amīcus* *inquit* *admonuit* *me*

{ that I should not travel hereafter with such
 { *ne* *iter* *faciam* *posthac* *cum* *hujusmodi*

{ friends.
 { *amīcis.*

M O R A L.

{ This Fable implieth that those friends
 { *Hæc* *Fabula* *innuit* *eos* *amīcos*

{ are to be avoided, who shrink back from helping
 { *devitāndos*, qui *revocant* *pedem* *ab* *auxilio*

{ one in time of danger.
 { *præstādo* in *tempore* *periculō* *so.*

Of

Fab. 215. { Of the young Men, and the Cook.
 { *De Adolescentibus, & Coquô.*

{ *Two* young Men had bought meat of
 { *Duo* adolescētes mercāti erant opsonium a
 { a Cook between them, but when the Cook minded
 { *coquo communiter, cæterum cum coquus intenderet*
 { some business in the house and was busie about
 { *quibūsdam negotiis domesticis & vacāret ijs*
 { it, the one of the young Men, put a piece
 { *alter* adolescētum, immīssit partem
 { of meat into the others hand, the Cook turning
 { *opsonii in alterius manum, coquo convertēte*
 { himself and asking for the piece of flesh that
 { *se & requirēte partem carnis quæ*
 { was wanting, he that had taken away the Flesh,
 { *aberat, qui Sustulerat carnem,*
 { swore that he had it not but he that had it,
 { *jurābat se non habere sed qui hatēbat,*
 { swore that he took it not away, to whom the Cook
 { *jurābat se non abstulisse, cui coquus*
 { said having perceived the Knavery of the young
 { *inquit intellēctâ astutiâ adolescē-*
 { Men although the thief be unknown to me
 { *tum etsi fur latet me*

yet

{ yet he shall not be unknown unto that God,
 { tamen non latēbit eum deum,

{ by whom ye have sworn.
 { quem jurāstis.

M O R A L.

{ This Fable implieth, that if we conceal any thing
 { Hæc Fabula innuit, quod si celāmus quid

{ to Men, by no means can we conceal it from God,
 { homines, nequāquam poterimus celāre Deum,

{ who alone beboldest all things, and seeth
 { qui solus prospicit omnia, & videt

{ all things.
 { omnia.

{ Of the Reed, and the Olive-tree.
 { De Arundine, & Oleā.

Fab. 209.

{ The Reed and the Olive-tree disputed about
 { Arūdo & Olea disceptābant de

{ [their] constancy, strength and firmness.
 { constantiā, fortunē, & firmitate.

{ The Olive-tree indeed taunted the Reed
 { Olea quidem probra ingerēbat arundini

{ as being weak, and bending with every wind,
 { ut fragili, & vacillāti ad omnem ventum,

but

{ *but the reed held its peace, waiting not very*
 { *sed arūdo obticēbat expēctans non longum*

{ *long, for when a great wind came, the reed*
 { *tempus nam cum vehemens ventus ingruisset arūdo*

{ *was tossed, and bent backward, but the Olive tree,*
 { *agitabātur & reflectebātur sed Olea,*

{ *when it would strive against it, was broken*
 { *quum vellet reluctāri confrācta est*

{ *by the violence of winds.*
 { *violentiā ventōrum.*

M O R A L.

{ *This Fable implieth, that they that give way*
 { *Hæc Fabula innuit, eos qui cedunt*

{ *to them that are stronger for a time are better than*
 { *fortioribus ad tempus esse potiores iis*

{ *they that do not give way.*
 { *qui non cedunt.*

Fab. 197. { *Of the Trumpeter.*
 { *De Tubicine.*

{ *Here was a Trumpeter that gave the alarm*
 { *erat Tubicin qui signum caneret*

{ *in the time of battle he being taken by the enemies,*
 { *in militiā is interceptus ab hostibus*

cried

{ cried out to them that stood round about do not,
 { proclamābat ad eos qui circumfistēbant nolite,

{ kill me, Men, that am harmless and innocent
 { occidere me, viri, innocuum & inlōntem

{ for I never killed any man, for I have nothing
 { nam nunquam occīdi quenquam, quippe habeo nihil

{ else but this trumpet, to whom they answered
 { aliud quam hanc tubam, cui respondērunt

{ again with an out-cry, thou shalt be killed
 { vicissim cum clamōe, tu trucidaberis

{ the rather for this, because when thou canst not
 { magis hoc ipso, quōd cum nequeas

{ fight thy self, thou canst stir up others to
 { demicāre ipse, potes impellere cæteros ad

{ fight.
 { certāmen.

M O R A L.

{ This Fable implieth, that they offend more
 { Hec Fabula innuit, quod peccant præter

{ than others, who perswade evil and wicked
 { cæteros, qui persuādent malis & improbis

{ princes to act unjustly.
 { principibus ad agēdum inīque.

Of

Fab. 218. { *Of The Fowler and the Viper. 30*
De Aucope & Viperâ.

{ *A Fowler having taken [his] birding nets*
Auceps sumptis aucupatoris retibus
 { *went a fowling, and seeing a stock dove sitting*
processit advenandum, & viso palumbo sedente
 { *on the top of a tree, he moved [his] reeds*
in cacumine arboris, admovebat arundines
 { *set artificially with his nets, closely towards*
compositas artificiose cum retibus, clanculum
 { *the bird, hoping he might catch her which when*
avem, sperans se posse capere eam quod cum
 { *he did looking up on high, he trod upon a viper*
egit intuens in altum, pedibus preffit viperam
 { *that lay there, which being vexed with the smart*
jacentem, quæ exasperata dolore
 { *bit the Man, but he being ready to faint, saith,*
momento dicit hominem at ille jam deficiens, inquit,
 { *O wretch that I am! who whilst I would catch*
me miserum! qui dum volo venari
 { *another, being my self caught by another*
alterum, ipse captus ab altero
 { *do perish.*
pereo.

M O R A L.

M O R A L.

{ *This Fable imolyeth, that deceitful Men*
 { *Hæc Fabula innuit, fraudulētos homines*
 { *hide their treacherous tricks yet often do suffer*
 { *occultāre suas insidias tamen sæpe sustinēre*
 { *the same from others.*
 { *idem ab aliis.*

{ *Of the Beaver⁷³ that geldeth himself.*
 { *De Castorē⁷³ amputante sibi virilia.* Fab. 222.

{ **T** *HE Beaver is said to continue in the water*
 Castor dicitur durāre in aquā
 { *more than other fourfooted beasts, and that his*
 { *præter ceteros quadrupedes, & genita-*
 { *stones are very good in physick when he seeth*
 { *lia esse utilia ad artem medicam cum videt*
 { *that he is like to be caught by men that hunt [him,]*
 { *se captum iri hominibus indagantibus,*
 { *(for he knows why he is hunted) he himself*
 { *(nam scit quare indagētur) ipse*
 { *bites of [his] cods, and throwing them towards*
 { *præscindit genitalia, & projiciens in*
 { *them that pursue [him] by this means escapes*
 { *sequētes hoc modo evādit*
 { *safe.*
 { *incolumis.*

X

M O R A L

M O R A L.

{ *This Fable sheweth, that wise men ought by his*
 { *Hæc Fabula indicat, prudētes debēre hujus*

{ *example, to have no regard of [their] means, for*
 { *exēplo, habēre nullum ratiōnem fortunārum, pro*

{ *obtaining of safety.*
 { *adipiscēdā salūte.*

Fab. 220. { *Of the Tunia 74 and the Dolphine 56.*
 { *De Thynno 74 & Delphīnō 56.*

{ *A Tunie when he fled from a Dolphin*
 { *Thynnus quum fugeret Delphīnum*

{ *pursuing him with full speed, and was just ready*
 { *insequentem præcipiti cursū, & esset jam jam*

{ *to be taken. Threw himself in a narrow turning*
 { *capiendus. Intōrsit se in anfractum.*

{ *The Dolphin also with his very force was dash'd*
 { *Delphīnus quoq; ipso impetu allisus est*

{ *upon another like it. At which the Tunie*
 { *ad alterum similem. Ad quem Thynnus*

{ *looking back, and seeing him gasping, said, now*
 { *respiciens, & videns eum expirantem, inquit, nunc*

{ *my death doth not grieve me, seeing him who*
 { *mihī mors non est molestā, videns eum qui*

{ *is the cause of my death, dying with me.*
 { *est causa mihi mortis, morientem mecum.*

M O R A L.

{ *This Fable sheweth, that men bear [their]*
 { *Hæc Fabula indicat, homines ferre*

{ *miserics with a patient mind whence they see*
 { *calamitatēs æquā animo quando aspiciunt*

{ *them miserable, by whose cause they are in*
 { *eos calamitosos, propter quos sunt in*

{ *mifery.*
 { *calamitate.*

{ *Of the Dog 6 and the Butcher.*
 { *De Cane & Lanio.*

Fab. 221.

{ *A Dog leaping into a Butchers Shambles*
 { *Canis insiliens in Lanii macellum*

{ *the Butcher being busie about something*
 { *Lanio occupato in re aliqua*

{ *having taken a beasts heart fled away, to which*
 { *arripito pecoris corde fugiebat, ad quem*

{ *the Butcher turning himself, and looking after*
 { *Lanius convērsus, & aspiciens*

{ *him as he fled away, said. O Dog I will watch*
 { *fugientem, inquit. O Canis observabo*

{ you wherever you shall be, for thou hast not stoln
 { te, urbicūq; fueris, nam non sustulisti

{ away my heart, but hast put heart into me.
 { mihi cor, sed dedisti cor.

M O R A L.

{ This Fable teacheth, that loss is always
 { Hæc Fabula indicat, jacturam esse semper

{ a lesson to men.
 { doctrinam hominibus.

Fab. 219. { Of the Fortune-teller.
 { De Vaticinatōre.

A Fortune-teller sitting in the market,
 Vaticinātor sedens in foro,

{ discoursed, to whom one brings news that his
 { sermocinabatur, cui quidam denunciatur ejus

{ house doors were broken open and all things taken
 { domus fores esse effractas & omnia dirēpta,

{ that were in [his] house, at which tidings,
 { quæ fuissent in domo, ad quem nuncium,

{ the Fortune-teller sighing, and hastening with speed,
 { Vaticinātor gemens, & properans cursū,

{ went home, whom one seeing running,
 { se domum recipiēbat, quem quidem intuens currētem

said

{ said, O thou that promisest that thou wouldest
 { inquit, O tu qui promittis te divina-

{ foretell other mens business, surely thou thy self
 { tūrum aliēna negotia, certè ipse

{ didst not foretell thy own.
 { non divināsti tua.

M O R A L.

{ This Fable pertaineth to those, who not well
 { Hæc Fabula spectat ad eos, qui non recte

{ ordering their own affairs endeavour to foresee
 { administrātes suas res conāntur providere

{ and consult for other mens, which nothing belong
 { & consulere aliēnis quæ nihil pertinent

{ to them.
 { ad eos.

{ Of the Sick-Man and the Doctor.
 { De Ægrōto & Medico.

Fab. 223.

{ A Sick-Man being asked by the Doctor
 { Ægrotus interrogātus a medico

{ how he did, answered that he was fallen
 { quonam modo se habuisset, respondit se fuisse resolutum

{ into a sweat above measure, to whom the Doctor
 { in sudōrem præter modum cui Medicus

{ said, that is good. Being asked again another day
 { inquit, istud est bonum. Interrogātus iterum altero die

{ how he did, answered, I have been
 { *quomodo se habēret, respōdit,*

{ a long time troubled, being taken with a Chilneſs
 { *diu vexātus sum, cor̄ēptus algoribus*

{ and that also is good said the Doctor.
 { & *iſtud quoq; eſt bonum inquit Medicus.*

{ A third time being asked by the ſame Doctor,
 { *tertio interrogātus ab eōdum Medico,*

{ answered, I am much weakened by a ſcouring
 { *reſpōdit, debilitātus sum profluvio*

{ of [my] body that also is good ſaid the Doctor.
 { *corporis id etiam eſt bonum inquit Medicus.*

{ afterwards being aſken by an acquaintance, how
 { *poſtea interrogātus a familiāri, quomodo*

{ do you, O friend, he answered, I am well, but
 { *ſe habet, O amīce, reſpondit, bene habeo, ſed*

{ I am dying.
 { *moriſ.*

M O R A L.

{ This Fable ſhew's that flatterers are to be
 { *Hæc Fabula indicat allentātores argu-*

{ blamed.
 { *ēndos.*

{ Of the Ass 11 and the Wolf 2.

{ De Asino & Lupo.

Feb. 224.

{ **A** N Ass having trod upon a Splinter of wood
Asinus calcato aculeo ligni

{ balted, and having seen the Wolf, said O Wolf
claudicabat, & conspecto Lupo, ait O Lupo

{ I am ready to die for pain, being like to be either
mорий prae cruciaturus aut

{ thy prey, or the vultures, or the ravens,
tua praeda, aut vulturum, aut corvorum,

{ I earnestly request one kindness of you, pull out
flagito unum munus abs te educ

{ [this] prick out of [my] foot, that I may die
aculeum de pede, ut moriar

{ at the last without torment, then the Wolf, taking
saltem sine cruciaturu, tunc Lupus, deprēn-

{ hold of the prick with [his] foreteeth, pulled it out,
dens aculum summis dentibus, eduxit,

{ but the Ass having forgot the pain, hit [his]
sed Asinus oblitus doloris, impēgit

{ iron shod heels against the Wolfs face, and having
ferratos calces in Lupi faciem, & frac-

{ broken [his] forehead, [his] nose, and [his] teeth,
in fronte, naribus, & dentibus,

{ ran away. *The Wolf blaming himself, and saying*
 { aufūgit. *Lupo accusante seipsum, & dicente*

{ [that] that happened unto him deservedly, because
 { id evenisse sibi merito, quod

{ he that had learned to be a butcher of beasts,
 { qui dedicerat esse lanius jumentorum

{ would now become their Chirurgion.
 { volebat nunc esse illorum Chirurgus.

M O R A L.

{ This Fable sheweth, that they who forsake
 { Hæc Fabula indicat, quod qui deserunt

{ their own trades, betaking themselves to
 { sua artificia, transferentes se ad

{ other things not fitting for them, fall into scorn
 { alia non apta ipsis, veniunt in derisum

{ and danger.
 { & diseri-men.

Fab. 225. { Of the Fowler and the Black-bird.
 { De Aucape & Merulâ.

A Fowler had spread nets for birds, which
 { Auceps tetenderat retia volucribus, quod

{ a Black-bird seeing a good way off, asked the Man
 { Merulâ intuente eminus, percontabatur hominem

{ what he did, he answered that he was building
 { quid ageret, respondit se condere

{ a city, and went away further of, and hid
 { urbem, & abiit longius, & abscondidit

{ himself. The Black-bird crediting his words;
 { sese. Merula fidem habens illius verbis,

{ and coming to the bait laid by [his] nets, was
 { & accēdens ad escam appositam juxta retia, capta

{ caught, the Fowler running to her, she said, O
 { est, aucupe accurrēte inquit, O

{ friend, if you build such a city as this you will not
 { homo, si tu condis talem urbem haud

{ find many inhabitants in it.
 { invenies multos incolas.

M O R A L.

{ This Fable implieth, that the private, and
 { Hec Fabula innuit, privātam, &

{ publick real is most of all destroyed on that
 { publicam rem maxime destrui eo

{ fashion, when the rulers use cruelty.
 { modo, cum præsides exercent sævitatem.

{ of the Traveller and the Bag that was found.
 { De Viatōre & perā invēnta. Fab. 226.

{ A Traveller having entred upon a long journey
 { Vicātor ingressus longum iter

{ vowed [that] if he found any thing, he would
 { vovit si invenisset quid, se ob-
 offer

{ offer half of it to *Jupiter*, but having found a Bag
 { latūrum demidium ejus *Jovi* autem in ventā perā

{ full of dates and almonds be ate all the
 { plenā palmulārum & amygdalārum comēdit omnes

{ dates and almonds, but be offered the date kernels,
 { palmas, & amygdalas, sed obtulit palmārum renuleos,

{ and the Almond shells, and husks at an alter,
 { & amygdalārum putamina, & cortices ad aram,

{ saying thou hast *Jupiter* what I vowed to thee,
 { inquiring habes *Jupiter* quod voveram tibi,

{ for I offer unto thee the insides, and outsides of that
 { nam offero tibi interiōra, & exteriōra ejus

{ which I have found.
 { quod invēni.

M O R A L.

{ That Fable implieth, [that] a covetous person
 { Hæc Fabula innuit, avārum

{ for greediness of money, even will endeavour to
 { propter cupiditātem pecuniæ, etiam moliri fal.

{ cousin the Gods themselves.
 { lacias Diis ipsis.

{ Of the Boy and [his] Mother.
 { De Puero & Matre.

Fab. 227.

{ A Boy in the School having stolen [his]
 { Peur in Scholâ furâus

{ School-fellows horn-book brought it to his
 { condiscipuli tabellam alphabetariam, attulit suæ

{ Mother, by whom he being not punished, stole
 { Matri, a quâ non castigâus, furabâur

{ more and more every day and in process of time
 { magis magisq; quotidie & procedente tempore

{ began to steal greater things, at the last he was caught
 { cepit furâri majôra tandem deprehensus est

{ by the Magistrate, and led to execution. But
 { a Magistrâtu, & ducebâur ad supplicium. At

{ [his] Mother following him, and crying out, he
 { Matre sequente, & vociferante, ille

{ intreated the Officers, that they would suffer him
 { rogâvit satellites, ut permitterent

{ to speak with her in [her] ear a little, who
 { loqui cum eâ ad aurem paulisper, quibus

{ giving [him] leave, and [his] Mother hastening
 { permittentibus, & Matre festinabundâ

{ to lay [her] ear to [her] Sons mouth, he
 { admovere aurem ad filii os, ille

bit

{ bit off a piece out of [his] Mothers ear when
 { dentibus avulſit Matris auriculam cum

{ [his] Mother and the reſt rated at him not only
 { Mater & ceteri increpārent eum non modo,

{ as being a thief, but alſo wicked towards his
 { ut furem, ſed etiam impium in ſuam

{ Mother, he ſaid ſhe was the cauſe, of my undoing,
 { parēntem, inquit hæc exitit cauſa, mei exitiſ

{ for if ſhe had whiped me for the Horn-book
 { nam ſi caſtigāſſet me ob tabellam alphabetariam

{ which I ſtole, I had never gone on to further matters,
 { furatam, nunquam progrēſſus eſſem ad ulteriōra,

{ now I am brought to the Gallows.
 { nunc ducor ad Supplicium.

MORAL.

{ This Fable ſheweth, that they that are not reſtrain-
 { Hæc Fabula indicat, quod qui non coercēn-

{ ed at [their] beginning to ſin come to greater
 { tur inter initia peccādi evādunt ad graviōra

{ villanies.
 { flagitia.

{ Of a Shepherd turning Sea-Man.
 { De Pastōre artem nauticam exercente.

Fab. 228.

{ A Shepherd fed [his] flock upon the sea coast
 { Pastor pascēbat gregem in maritimo loco

{ who when he saw the sea calm, he had a great
 { qui cum vidēret mare tranquillū, incēssit

{ mind of sailing to a mart, therefore
 { cupidō navigatiōnem faciendi ad mercātum itaq;

{ having sold [his] sheep and bought [some] bags
 { venundatis ovibus, & emptis sarcinulis

{ of dares, he went to sea, but a great storm
 { palmārum, navigābat, at vehemēti tempestāte

{ arising, and the ship being in danger
 { obōrtā, & nave periclitānte

{ he threw all the burden of the ship into the sea,
 { dejecit omne onus navis in mare,

{ and scarce escaped, having unladed the Ship.
 { & vix evālit, exonerātā Nave.

{ A few days after, one coming, and admiring
 { Paucis diēbus post, quodam veniēte, & admirānte

{ the calmness of the sea (for it was truly
 { tranquillitatem maris (nam erat sane

{ very calm) he answering, said, it would have
 { tranquillū) respōdens, inquit, vellet

[ome]

{ [some] dates again, as far as I conceive, and
 { palmulas iterum, quantum intelligo, &
 { therefore sheweth it self still.
 { ideo ostēdit se immōtum.

M O R A L.

{ This Fable sheweth, that men are made
 { Hæc Fabula indicat, homines effici

{ wiser by loss, and danger.
 { eruditiores damnō, & periculō.

Fab. 229. { Of an Old-mans Son, and a Lion 7.
 { De Senis Filio, & Leōne.

A N elderly Man had an only Son, of a generous
 Senior habēbat unicum filium generōsi
 { spirit, and a lover of bounds, he had seen
 { spiritus, & amatōrem canum venaticōrum viderat
 { this Son in his] dream to be killed by a Lion.
 { hunc per quiescēm trucidārī a Leōne.
 { Being afraid, lest by chance the event at one time
 { Territus, ne forte evēntus aliquān-
 { or other should follow this dream, he built
 { do sequēter hoc somnium, extrūxit
 { a very fine house, and very pleasant with fret-
 { policissimam domum, & amēnissimam laque-
 ted

{ *ted roofs and windows and bringing [his] Son*
 { *aribus & fenestris inducens filium*

{ *thither a daily tender looked to him, for he had*
 { *illuc assiduus custos inhærebat illi, nam depinx-*

{ *painted in the house all sorts of living creatures,*
 { *erat in domo omne genus animalium*

{ *for [his] Sons delight, amongst which he had*
 { *ad filii delectationem, in quibus*

{ *painted a Lion, the young Man looking upon*
 { *Leōnem, adolescens inspicens*

{ *these things, was troubled so much the more.*
 { *hæc, molestiam contrahēbat eò amplius.*

{ *And standing nearer the Lion one time, said, O*
 { *stans propius Leōni quadam vice, inquit, O*

{ *thou most cruel beast, I am kept in this house*
 { *truculentissima fera, asservor, in hæc domo*

{ *as in a prison, because of a vain dream of my*
 { *velut in carcere, propter inane somnium mei*

{ *Fathers, what shall I do unto thee? and as he said*
 { *patris, quid faciam tibi? & dicens*

{ *this, he smote [his] hand upon the wall, having*
 { *hæc, incussit manum parieti, volens*

{ *a mind to pull out the Lions eye and hit it upon*
 { *evellere Leōnis oculum & offendeat in*

{ *a nail, that lay hid there, upon which blow [his]*
 { *clavō, qui latēbat illic, in qua percussione,*

{ *hand, rankled, and the matter festered underneath*
 { *manus, emarcuit, & sanies iucrevit*

and

{ and a fever came upon it, and in a short time
 { & febris • subsecūta est, & in brevi tempore

{ the young Man died. Thus the Lion killed
 { adolescēscens mortuus est. Ita Leo occīdit

{ the young Man. [His] Fathers device not being able
 { adolescētem. Patris arte nihil

{ to prevent it.
 { juvānte.

M O R A L.

{ This Fable implieth, that no one can avoid
 { Hæc Fabula innuit, neminem posse devitāre

{ those things which are to come.
 { quæ sunt ventūra.

Fab. 230.

{ Of a Bald Man that wore others Hair
 { De Calvo gerente alienos. Crines
 { instead of [his] own.
 { pro suis.

{ A Bald Man that wore a periwig, as he rode
 { Calvus gerens mentitos crines, dum equo

{ along beheld a strong wind blew it from off [his]
 { vehebatur, ecce validior ventus sustulit illos de capi-

{ head. And laughter was stirred up presently by
 { te. risus excitabatur statim a

them

them that stood by, and he laughing as well as they;
circumstantibus & ille risu mutuo

aid unto them, what wonder is it if the hairs
inquit ad illos, quid mirum est si crines

which were not my own be gone from me? those
qui non erant mei recesserunt a me? illi

also are gone, which were born with me.
quoq; recesserunt qui fuerant nati mecum.

M O R A L.

THis Fable sheweth, that we ought not to be
Hec Fabula indicat, nos non debere mære-

sorry for lost goods, for what we do not receive
re ob amissas opes, nam quod non accipimus

of nature when we are born, cannot continue
natura nascētes nequit manēre

always with us.
perpetuò nobiscum.

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